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GOODRICH'S GREEK GRAMMAR.

SIXTH EDITION.

This work is intended to be, at once, a convenient **MANUAL** for the younger class of students, and a guide to the more advanced, in their enquiries into the principles and anomalies of the language. For the convenience of the former,

1. The leading principles, which are first to be committed to memory, are stated in very brief terms, and are indicated by being put in a larger type.

2. Remarks and exceptions immediately follow the rules to which they belong, in a smaller character; instead of being assigned to the margin or to an Appendix, where they rarely attract the notice of the pupil.

3. The declensions of Nouns are reduced on the German plan, to *three*, corresponding to the three first declensions in Latin. But contract nouns of the third declension are ranged under five *forms*, corresponding to the five declensions of contracts, as given on the English plan. The advantages of both modes of classification are thus united.

4. The Paradigm of the Verb is reduced to a tabular form; making it more easy of reference, and presenting at a single view the analogies of all the Moods and Tenses.

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6. Very full tables are given of the various forms of Adjectives and Participles, of Irregular verbs in μ , of Anomalous verbs, and of the changes to which the verb is subjected in conjugation.

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From the American Journal of Education.

We feel free to speak of this book, after considerable experience in the use of it, as well as of the Gloucester and the Eton Greek Grammars, and that of Valpey. We have found it better adapted than any one of these singly to the course of Greek usually pursued in Schools and Colleges in this country. We would not prescribe our own experience as a guide to other teachers. But we think it due to the compilation of Professor Goodrich to intimate that our opinion of it was not formed theoretically or at random. Students and teachers who have not made use of this work, we would refer to the unusually full and satisfactory view of 'voice,' 'mood,' and 'tense,' for proof that the book is not compiled merely as a convenient compend; and the completeness of syntax will be found a great aid to the thorough instruction of young scholars. In the last mentioned department as well as in the scheme of inflection, the author corresponds as far as analogy will permit, to the arrangement of Latin Grammar, and in particular to the work of Dr. Adam, so generally used in our classical schools. In the order in which instruction is now given—that is to say, commencing with Latin, this course will facilitate the progress of pupils, and connect more pleasure than is otherwise wont to be felt, with their application to Greek.

We would leave this work with our readers, as the best that we have yet seen for the actual purposes of instruction in preparatory schools.

*Certificate of President Day and Professor Kingsly, of
Yale College.*

Candidates for admission into this college are examined in Goodrich's Greek Grammar; and it is used as a text book, in the instruction of the class.

JEREMIAH DAY, President.

The fourth edition of Goodrich's Greek Grammar has received in my opinion, important improvements on the editions which have preceded it.

J. L. KINGSLEY, Prof of Languages.
Yale College, March 4th, 1832.

Certificate of Prof. Humphreys, of Washington College.

Professor Goodrich's Greek Grammar, with the important additions and improvements appearing in the fourth edition, I cordially recommend to students in the preparatory course for Washington College.

HECTOR HUMPHREYS, Prof. of An. Languages.
February 13, 1828.

ELEMENTS
OF
GREEK GRAMMAR.

BY CHAUNCEY A. GOODRICH.

USED IN YALE COLLEGE.

**HERETOFORE PUBLISHED AS THE GRAMMAR OF
CASPAR FREDERIC HACHENBERG.**

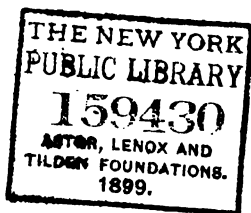
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1833.



DISTRICT OF CONNECTICUT, ss.

BE IT REMEMBERED, That on the fifth day of December, in the fifty second year of the Independence of the United States of America, **CHAUNCEY ALLEN GOODRICH**, of the said District, hath deposited in this office the title of a Book, the right whereof he claims as Author in the words following, to wit :

"Elements of Greek Grammar : By Chauncey A. Goodrich. Used in Yale College."

In conformity to the act of Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors, and proprietors of such copies, during the times therein mentioned."—And also to the act entitled, "An act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

CHA'S. A. INGERSOLL,

Clerk of the District of Connecticut.

A true copy of record, examined and sealed by me,

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Clerk of the District of Connecticut.

ADVERTISEMENT.

THE materials for the first edition of this work, were derived chiefly from the Grammar of Hachenberg. Numerous additions were made, however, from other sources, and the plan entirely new modeled, in conformity to the existing modes of instruction in this country. In its progress through four editions, it has received accessions of valuable matter from the later German Grammarians: and, in the present edition, the articles on the Middle Voice, Tenses, Moods, the construction of the Infinitive and of Participles, and General Principles of Government, have been re-written and enlarged; the Paradigms of the Irregular Verbs in μ , have been made more complete; a new article has been added on the Particles, and difficult forms of construction; the Accents have been introduced, and fuller rules given for Oxytones and Paroxytones, than are ordinarily to be met with in works of this kind. By these successive changes, the work has lost its original character of a compilation from Hachenberg, and the name of that Author, therefore, appears no longer on the title page.

The plan of Adam's Latin Grammar has been followed, as far as the nature of the case would admit. The leading principles of Etymology and Syntax, designed to be committed to memory, are printed in a larger type. Remarks and exceptions follow, under each head, in a smaller character. Those rules of Syntax, which are common to the Latin and Greek languages, are, in most cases, stated in the exact terms of Adam's Grammar, as being already familiar to the learner.

In a system of rules and annotations adapted to the capacity of the younger class of students, it would be out of place to enter into the theory of the language, or to trace the nice shades of distinction in the forms of construction. An at-

tempt has been made, however, to guide the inquiries of more advanced students on these subjects, in the introductory articles on the Middle Voice, Tenses, Moods, construction of the Infinitive and of Participles, and General Principles of Government. Within a narrow compass are here given the principal conclusions, at which Matthiæ has arrived, in several hundred pages of his larger Grammar; though, of course, with the omission of uncommon forms of construction, and with that imperfection of statement, which must necessarily attend every attempt to compress so great a mass of matter, within such limits. In accordance with the same plan, the abstract of Middleton's Treatise on the Article, which was placed under the head of Syntax in the first edition, is retained in the Appendix. It has been hoped, that Instructors would find, in the general views of the language thus presented, important principles, which may be illustrated and explained from time to time, with great advantage to the pupil.

To the larger grammar of Matthiæ, the author is indebted for most of the improvements made in this work. When Buttmann has been consulted, the eighth Berlin edition printed in 1818, has been used. The article on Dialects was taken with but little alteration, from the Gloucester Grammar; the list of Anomalous Verbs was formed, with additions and corrections, on that of Valpy; and a late Grammar of Ewing, has furnished a part of the remarks on Prosody.

A considerable number of typographical errors have been detected in the three preceding editions, which were printed at a distance from the author, and beyond the reach of his inspection.—The present edition, it is hoped, will be found more correct.

As to occasional errors in the accents, he is confident of indulgence from those at least, who have been taught by experience, the difficulty of securing entire accuracy in this respect, with workmen not regularly educated to their use.

New Haven, Dec. 1st, 1827.

ORTHOGRAPHY.

THE ALPHABET.

THE GREEK LETTERS ARE TWENTY-FOUR.

FIGURE.		NAME.	POWER.
A α	Ἄλφα	alpha	a
B β β	βῆτα	beta	b
Γ γ	γάμμα	gamma	g <i>hard.</i>
Δ δ	δέλτα	delta	d
E ε	ἑψιλόν	epsilon	e <i>short.</i>
Z ζ	ζῆτα	zeta	z
H η	ἦτα	eta	e <i>long.</i>
Θ θ θ	θῆτα	theta	th
I ι	ιώτα	iota	i
K κ	κάππα	kappa	k
Λ λ	λάμβδα	lambda	l
M μ	μῦ	mu	m
N ν	νῦ	nu	n
Ξ ξ	ξί	xi	x
O ο	ὀμικρόν	omicron	o <i>short.</i>
Π π	πί	pi	p
P ρ	ῥῶ	rho	r
Σ σ ς	σίγμα	sigma	s
T τ	ταῦ	tau	t
Υ υ	ὑψιλόν	upsilon	u
Φ φ	φί	phi	ph
Χ χ	χί	chi	ch
Ψ ψ	ψί	psi	ps
Ω ω	ὦμέγα	omega	o <i>long.</i>

The character ς (stigma) is used for στ; and ε for ου.
The diphthong υί is pronounced whi, as υίός, (whios,) a son.

Γ before κ, γ, χ, and ξ, has the sound of ng, as ἐγγύς, (eng-gus,) near; λαρυγξ (larungx,) the larynx.

SIXTEEN letters, viz. α, ε, ι, ο, υ, β, γ, δ, κ, λ, μ, ν, π, ρ, σ, τ, were introduced from Phenicia into Greece, by Cadmus, fifteen hundred years before Christ. Their form was originally that of the Phenician characters, and was gradually changed to the present.* Eight were afterwards added, viz. η, ω, φ, χ, θ, ζ, ξ, ψ, in the fifth or the sixth century before Christ. These, being merely substitutes for existing letters, came slowly into use.

They were first used by the Ionics; and afterwards by the Attics, though not in public records till 403, A. C. Hence the new alphabet of twenty-four letters was called Ἰωνικὰ γράμματα; and the old alphabet of sixteen letters, Ἀττικὰ γράμματα, which continued in use among the Æolics.

Greek was originally written in capitals without spaces between the words; as, ΕΝΑΡΧΗΗΝΟΛΟΓΟΣΚΑΙΟΛΟΓΟΣΗΝΠΡΟΣΤΟΝΘΕΟΝ. Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν. The smaller characters were formed from the larger, between the seventh and ninth centuries, for convenience in writing. The lines of manuscripts were called στίχοι, and the contents often estimated by their number.† Thus γραπτὸν ἐν στίχοις ση, (end of the Epistle to the Philipians,) denotes that the manuscript had 208 στίχοι or lines.

BREATHINGS. To the letters may be added the *rough breathing*, [ʰ] or English H; as, Ὁμηρος, Homeros; ἑξω, hexo.

1. The *aspirate*, or English H, was originally a letter among the Greeks. In the old inscriptions, HEKATON is written for ἑκατόν; and ΠΗ for φ: KH for χ, &c. It was afterwards divided into two parts, F I. The former retaining the original sound, was called the *rough breathing*. The latter was called the *smooth breathing*; and denoted that slight emission of breath, which naturally precedes all the vowels at the commencement of a syllable, when not aspirated. These characters F I were gradually rounded into their present form, [ʰ] rough breathing, [ʰ̥] smooth breathing.

2. In diphthongs the breathing is placed over the *second*

* Vide Shuckford's Connections, vol. i. p. 250.

† Vide Marsh's Michaelis, vol. ii. p. 526.

of the vowels, because it belongs not to the first merely, but to both sounds united ; as οἶ, αὐτός.

3. When *υ* or *φ* begin a word they have always the rough breathing ; as, ὕδωρ, 'Ρήτωρ. In the middle of a word, if *φ* is doubled, the first has the smooth, and the second the rough breathing : as, ἄρ' ῥήν.

4. The Attics frequently use the rough breathing when others use the smooth ; as in ἀλύειν. The Æolics and older Ionics on the contrary, frequently change the rough breathing into the smooth.

ACCENTS. The accents are three ;

The acute ' ; as ζώή, *life*.

The grave ` ; as καί, *and* ; τίς, *some one*.

The circumflex ~ composed of the acute and grave ; as, γῆ, *land*.

The accents are useful in distinguishing between words which are spelled alike. Thus τίς (with the acute) denotes *who?* τίς (with the grave) *some one* ; εἶσι, he goes, εἶσι, they are ; βίος, *life*, βίως, *a bow*. The position of the accent, likewise, denotes the *quantity* in many cases.

Letters are divided into vowels and consonants.

VOWELS. The simple vowels are α, ε, ὦ, ι, ὕ, which are *short*.

Long vowels are produced by *doubling* the short ones. When thus doubled,

The character η (eta) is put for εε (double epsilon.)

The character ω (omega) is put for οο (double omicron.)

The characters α, ι, υ, stand for the double or long sounds, as well as for the single or short ones, of these letters. Hence they are called doubtful vowels, having a two-fold use.

In a few instances the character η is put for αα or εα ; as, φημί for φααμί, to say ; ἦν for εἰν, *if*.

DIPHTHONGS are formed by adding ι or υ to the other vowels, thus,

Short vowels,				Long vowels,			
From <i>s</i> are formed <i>ει, συ,</i>				From <i>η</i> are formed <i>ηι, ηυ,</i>			
"	ο	"	οι, ου,	"	ω	"	ωι, ωυ,
"	ᾱ	"	ᾱι, ᾱυ,	"	ᾱ	"	ᾱι, ᾱυ,
These are called <i>proper</i>				These are called <i>improper</i>			
diphthongs.				diphthongs.			

The Iota after a long vowel is generally written beneath ; as, *τῆ* for *τῆι*, *τῷ* for *τῷι*. It is then called the *Subscript Iota*, i. e. Iota written under. After capitals it is written on the side, as, *ΤΗι*.

CONSONANTS. The consonants are divided into liquids, double consonants, and mutes.

There are four liquids ; *λ, μ, ν, ρ*, to which *σ* is sometimes added.

There are three double consonants ; *ζ, ξ, ψ*.

ζ represents *δς*.

ξ *κς, γς, χς*.

ψ *πς, βς, φς*.

Hence, when these letters are thus joined, the double letter is substituted.

1. This may be particularly remarked in declension and conjugation ; as, **Αραψι* for **Αραβσι*, from **Αραβς* ; *λέξω* for *λέγσω*, from *λέγω* ; *πλέξω*, for *πλέκσω* from *πλέκω* ; *ᾄσιψω* for *ᾄσιφσω*, from *ᾄσιφω*.

2. Among the *Æolics*, who never used the double consonants, *σδ* was put for *ζ*, transposing the letters, because *δ* never immediately precedes *σ*.

The mutes are nine, but are all *founded* upon three ; viz. *π*, which is formed with the *lips* ; *κ* with the *palate* ; *τ* with the *tongue*.

Hence the mutes are divided into three classes.

Smooth.

Middle.

Rough

PI MUTES. *Π* with a slight aspirate is *Β*, with a rough one is *Φ*.

KAPPA MUTES. *Κ* with a slight aspirate is *Γ*, with a rough one is *Χ*.

TAU MUTES. *Τ* with a slight aspirate is *Δ*, with a rough one is *Θ*.

Hence, those of the same class are often interchanged by a change of breathing ; as, *λίσφος* for *λίσπος*, *σχελίδες* for *οκελίδες*. Letters thus interchanged are called *cognate*.

Rules for the change of letters.

I. A smooth mute is changed into a rough one, when fol-

lowed by the rough breathing; as μεθ' υμῖν for μετ' ὑμῖν; οὐχ ἔξω for οὐκ ἔξω. The Ionics retain the smooth mutes; as ἐπ' ὄσον.

II. When mutes come together they must be of the same strength, i. e. smooth go with smooth, middle with middle, rough with rough. Hence if one is determined, the other is made to correspond: as, ἐτύφθην for ἐτύπηθην, λέλεχθε for λέλεκεθε. But a rough mute cannot be doubled, hence we find βάχχος for βάχχος. After ἐκ, the mute is not changed, as ἐκβάλλω, ἐκθλίψις.

III. When two successive syllables of a word commence with a rough letter, the first of those letters is changed into its corresponding smooth one; as, πέφαγκα for φέφαγκα, πέχυκα for χέχυκα. But imperatives in θι change the second of the mutes, i. e. θι into τι as θέτι for θέθι. Passives in θην and θαι do not follow the rule, (except in two words, θύω and τίθημι.) Hence we find ἐχύθην, μάχεσθαι. So likewise in derivation, Κορινθόθιν.

IV. A Tau-mute (τ, δ, or θ) before σ is dropped; as, ἀνύσω for ἀνύτσω, ἐρείσω for ἐρεῖδσω, πείσω for πειθσω. So ζ is dropped because it contains a δ; as ἀρπάσω for ἀρπάζσω.

V. 1. A Pi-mute (π, β, or φ) before μ is changed into μ; as, τέτυμ-μαι for τέτυπ-μαι, τέτριμ-μαι for τέτριβ-μαι, γέγραμ-μαι for γέγραφ-μαι.

2. A Kappa-mute (κ or χ) before μ, is changed into γ; as, πέπλεγ-μαι for πέπλεκ-μαι, βέβρεγ-μαι for βέβρεχ-μαι: λέλεγ-μαι from λέγω remains of course unaltered.

VI. The letter ν is dropped before σ or ζ in declension, and in the preposition σύν; as δαίμοσι for δαίμονσι, from δαίμονες; συζῆν for συνζῆν; συσκιᾶζω for συνσκιᾶζω.

When with the ν a Tau-mute is dropped (by rule IV,) the preceding vowel is lengthened, as πᾶσι for πάντι from πάντες; and for this purpose ε is lengthened into ει, and ο into ου; as σπείσω for σπένδσω from σπένδω; ἔκουσι for ἐκόντι from ἐκόντες.

VII. 1. Ν before a Pi-mute (π, β, or φ) is changed into μ; as, ἐμβαίνω for ἐνβαίνω, συμφέρω for συνφέρω.

2. Ν before a Kappa-mute (κ, γ, or χ) is changed into γ; as πέφαγκα for πέφανκα.

3. Ν before the liquids λ, μ, ρ, is changed into those letters respectively; as, συλλέγω for συνλέγω, ἐμμένω for ἐνμένω. But ν remains unchanged before enclitics, as in τόγες; and in the preposition ἐν before ρ, as ἐνράπτω.

VIII. A letter is sometimes inserted between two other letters to prevent an unpleasant concurrence of sounds: particularly when μ precedes λ or ρ , the letter β is often inserted; as *μεσημβρία*, from *μέσος* and *ἡμέρα*; *μέμβληκα* for *μεμέληκα*.

When ν precedes ρ , the letter δ is frequently inserted; as *ἀνδρός* for *ἀνέρος*. From the same attention to harmony, we find, *ἄμβροτος* for *ἄθροτος*, &c.

From a regard to sound, τ in the preposition *κατά* is frequently changed into π and κ , before ϕ and χ ; as *κακχεύσαι* for *καταχεύσαι*; and into β , γ , δ , π , λ , μ , ν , ρ , before those letters respectively; as *κάρῳον* for *κατάρῳον*, &c.

IV APPENDED. (*ν ἐφελκυστικόν*.) The letter ν is annexed to datives plural in *σι*, and to all third persons of verbs ending in *ε* or *ι*, when the next word begins with a vowel; as *γονεῦσιν αὐτῶν*, to their parents; *ἔδωκεν αὐτοῖς*, he gave to them. So also at the end of a sentence.

1. *Εἴκοσι, παντάπασι*, and some others take ν in the same circumstances.

2. The poets sometimes add ν when the next word begins with a consonant. The Ionics omit the ν before a vowel.

On the Change, Increase, and Retrenchment of Syllables.

1. Metathesis is the transposition of letters and syllables; as *καρτερός* for *κρατερός*. This often extends to the breathings: as, *κιθών* for *χιτών*; *θακίων* for *τακίων*, from *τάχυς*.

2. Prosthesis is the prefixing of one or more letters to a word; as, *εἰκοσι* for *εἴκοσι*.

3. Epenthesis is the insertion of one or more letters within a word; as, *πουλύς* for *πολύς*.

4. Paragoge is the annexing of one letter or more to a word; as *λόγοισι* for *λόγοις*.

5. Apheresis is the cutting off of letters from the beginning of a word; as *στεροπή* for *ἀστεροπή*.

6. Syncope is taking from the middle of a word; as *ἦλθον* for *ἤλυθον*.

7. Apocope is taking from the end of a word; as *δάκρυ* for *δάκρυον*.

8. Apostrophe (') cuts off α , ϵ , ι , \omicron , from the end of a word, when the next word begins with a vowel; as *ταῦτ' ἔλεγον* for *ταῦτα ἔλεγον*.

1. *Περί, πρό* and *ὅτι*, with datives in *ι*, are not affected by apostrophe. The apostrophe is not always used where it might be, especially in prose.

2. Long vowels and diphthongs are often removed by apostrophe among the Poets: *ἰγ' οἶδα* for *ἰγὼ οἶδα*; *βούλομ' ἰγὼ* for *βούλομαι ἰγὼ*.

3. The first vowel of the succeeding word is sometimes omitted; as, *ᾧ' γαθί* for *ᾧ ἀγαθί*.

4. Sometimes the two words are drawn together; as, *ἰγᾶδα* for *ἰγὼ αἶδα*, *τὰμὰ* for *τὰ ἐμὰ*; *καπί* for *καὶ ἐπὶ*; *τοῦνθίνδε* for *τὸ ἐνθίνδε*; *κατά* for *καὶ ἔτα*; *καί* for *καὶ ἐι*; *κᾶκ* for *καὶ ἔκ*; *χῶπως* for *καὶ ὅπως*; *μοῦσιν* for *μοῦ ἐστιν*; *κακῆνος* for *καὶ ἱκαῖνος*, &c.

9. Tmesis separates the parts of compound words, by an intervening word; as *κατὰ γαῖαν ἐκάλυψε*, for *γαῖαν κατεκάλυψε*.

10. Dieresis (") separates two vowels which might form a diphthong; as, *παῖς* for *παῖς*.

11. Syneresis unites two vowels into a diphthong; as, *τσει* for *τσει*.

12. Crasis is a contraction with a change of one or more of the vowels; as, *κερῶς* for *κέραιος*; *βασιλεῖς* for *βασιλέες*; *τοῦνομα* for *τὸ ὄνομα*; *τῶρνεον* for *τὸ ὄρνεον*; *οὐξ* for *ὁ ἐξ*; *προτρῆπετο* for *προστρέπετο*.

13. Dyastole is a comma used to separate words, which might be mistaken for parts of a single word; *ὁ, τε, and he*; *ὁ τε, when*.

There are four Points, or Stops.

The comma,	(,)
The note of interrogation,	(;)
The colon and semicolon, or point at top, ()
The period or full stop,	(.)

ETYMOLOGY.

THE parts of speech in Greek are nine, viz. article, noun, adjective, pronoun, verb, participle, adverb, preposition, conjunction.

Interjections are included among adverbs.

There are three numbers; the singular, which denotes one; the plural, which denotes more than one; and the dual, which denotes two, or a pair.

The dual is not found in the New Testament, nor in the Æolic dialect. It was used chiefly by the Attic and Ionic writers, and not even by them in the earlier periods.

The genders are three; masculine, feminine, and neuter.

The cases are five; nominative, genitive, dative, accusative, and vocative.

ARTICLE.

The article is a word prefixed to a noun, for the purpose of designation or distinction: as, ὁ ἄνθρωπος, *the* man. It corresponds, (though not exactly,) to the English definite article, and is thus declined.*

Sing.	Dual.	Plural.
N. ὁ, ἡ, τό.		N. οἱ, αἱ, τὰ.
G. τοῦ, τῆς, τοῦ.	N. A. τὼ, τὰ, τῷ.	G. τῶν, τῶν, τῶν.
D. τῷ, τῇ, τῷ.		D. τοῖς, ταῖς, τοῖς.
A. τόν, τήν, τό.	G.D. τοῖν, ταῖν, τοῖν.	A. τοὺς, τὰς, τὰ.

1. The article has no vocative; its place is supplied by the adverb ὦ.

2. When δε or γε is annexed to the article, it has the force of a demonstrative pronoun, as ὁδε, ἡδε, τόδε, *this, that*. For ὁδε the Attics used ὁδί.

3. The article was originally τός, τή, τό; hence the τοί of the Dorics and Ionics; and the τ in oblique cases, and in the neuter.

* Let the young student decline each gender of the article by itself. The feminine ἡ will give him, (with a slight variation,) the terminations of the first declension of nouns. The masculine ὁ, and the neuter τό, give the terminations of the second declension.

NOUN.

There are three declensions of Greek nouns.

The first has four terminations, α , η , $\alpha\varsigma$, $\eta\varsigma$.

The second has two, $\omicron\varsigma$, $\omicron\nu$, which among the Attics, become $\omega\varsigma$, $\omega\nu$.

The third has nine, α , ι , υ , ω , ν , ρ , σ , ξ , ψ .

General rules of Declension.

1. The nominative, accusative, and vocative of the dual, and of neuters, are alike; and, in the plural of neuters, end in α .

2. The dative singular ends always in ι .*

3. The genitive plural ends in $\omega\nu$.

4. The vocative is always like the nominative, in the plural, and usually in the singular.

The dative plural seems originally to have ended in ι , in all the declensions; and the genitive plural usually in $\epsilon\omega\nu$, or $\alpha\omega\nu$.

FIRST DECLENSION.

Nouns of the first declension have four terminations, α , η , feminine; $\alpha\varsigma$, $\eta\varsigma$, masculine.

The terminations $\alpha\varsigma$, $\eta\varsigma$, are thought to have been derived from α and η , by adding ς .

Nouns in η and α , are thus declined.

η τιμή, honor.		
Sing.	Dual.	Plural.
N. τιμή,		N. τιμαί,
G. τιμῆς,	N. A. V. τιμᾶ,	G. τιμῶν,
D. τιμῇ,		D. τιμαῖς,
A. τιμήν,	G. D. τιμαῖν.	A. τιμάς,
V. τιμή.		V. τιμαί.

* In the first and second declensions, the Iota is subscript.

ἡ μουσα, *a muse.*

Sing.	Dual.	Plural.
N. μουσ-α,	N. A. V. μούσ-α, G. D. μούσ-αιν.	N. μουσ-αι,
G. μουσ-ης,		G. μουσ-ῶν,
D. μουσ-η,		D. μούσ-αις,
A. μουσ-αν,		A. μούσ-ας,
V. μουσ-α.		V. μουσ-αι.

Nouns ending in ρα, *a pure*,* and ᾱ contracted, have the genitive in ας, and the dative in ε;† as,

ἡ φιλία, *friendship.*

Sing.	Dual.	Plural.
N. φιλι-α,	N. A. V. φιλι-α, G. D. φιλι-αιν.	N. φιλι-αι,
G. φιλι-ας,		G. φιλι-ῶν,
D. φιλι-α,		D. φιλι-αις,
A. φιλι-αν,		A. φιλι-ας,
V. φιλι-α.		V. φιλι-αι.

So likewise δαλαδ, *a war cry*, and some proper names, *Ἀήδα*.

Nouns in ας are thus declined :

ὁ ταμίας, *a steward.*

Sing.	Dual.	Plural.
N. ταμί-ας,	N. A. V. ταμί-α, G. D. ταμί-αιν.	N. ταμί-αι,
G. ταμί-ου,		G. ταμί-ῶν,
D. ταμί-α,		D. ταμί-αις,
A. ταμί-αν,		A. ταμί-ας,
V. ταμί-α.		V. ταμί-αι.

Nouns in ᾱς, especially proper names, sometimes make the genitive in ᾱ, after the Doric form; as, Σατανᾱς, G. c particularly in Attic writers. Soph. Electra, 137.

Some have both ου and α; as, Ἀρχύτας, Ἀρχύτου, and Ἀρχύτα.

* A vowel is called *pure*, when it is preceded by another vowel with which it does not form a diphthong; as the α in φιλι-α.

† The ancient Latins followed this method of making the genitive ας; thus, Gen. Sing. *terras, escas*, for *terrae, escæ*. *Pater familias* continues in use.

Nouns ending in *ης* are thus declined :

ὁ τελώνης, a tax gatherer.

Sing.	Dual.	Plural.
N. <i>τελών-ης,</i>		N. <i>τελών-αι,</i>
G. <i>τελών-ου,</i>	N. A. V. <i>τελών-α,</i>	G. <i>τελών-ων,</i>
D. <i>τελών-η,</i>		D. <i>τελών-ας,</i>
A. <i>τελών-ην,</i>	G. D. <i>τελών-αιν.</i>	A. <i>τελών-ας,</i>
V. <i>τελών-η.</i>		V. <i>τελών-αι.</i>

Nouns in *στης* make the vocative in *η* or *α*. All nouns in *ης*, poetical nouns in *πης*, national denominations in *ης*, and compounds of *πολῶ*, *μετρῶ*, and *τριβῶ*, make the vocative in *α*; as, *κυνώπης*, V. *κυνῶπα*. Also some proper names; as, *Ἀχηνίης*, *Πυθαρίχμης*.

Some proper names in *ῆς* have the genitive in *ῆ*; as, *Πόδῆς*, G. *Πόδῆ*; *Δοῖς*, G. *Δοῖ*.

Nouns in *ας* and *ης* had the nominative in *α* among the *Eolians*, hence *Θυέστα*. II. B. 107.

CONTRACTIONS.

Nouns of this declension, which have *two vowels* in their termination, are contracted, if the former one is a short vowel, or *α* used as a short vowel. These end in *εας*, *εης*, *εα*, *εη*, *αα*, *ρεα*, *οη*, *αας*.

RULE.

Drop the former of the two vowels; as, *μνάα*, *μνᾶ*; *ἔρεα*, *ἔρᾶ*; *ἀπλόη*, *ἀπλῆ*; *γαλέη*, *γαλῆ*; *Ἀπελλέης*, *Ἀπελλῆς*.

But *εα*, if not preceded by *ρ* or a vowel, is changed into *ῆ*; as, *γέα*, *γῆ*; *Ἐρμέας*, *Ἐρμῆς*.

After the nominative has been thus contracted, it is regularly declined, according to the examples already given.

SECOND DECLENSION.

The second declension has two terminations, *ος* and *ον*; which are lengthened by the *Attics* into *ως* and *ων*.

By contraction, *οος*, *οον*; and *εος*, *εον*, become *οῦς*, and *οῦν*.

ὁ λόγος, a word, reason.

Sing.	Dual.	Plural.
N. λόγ-ος,	N. A. V. λόγ-ω, G. D. λόγ-οιν.	N. λόγ-οι,
G. λόγ-οῦ,		G. λόγ-ων,
D. λόγ-ω,		D. λόγ-οις,
A. λόγ-ον,		A. λόγ-ους,
V. λόγ-ε.		V. λόγ-οι.

τὸ ξύλον, wood.

Sing.	Dual.	Plural.
N. ξύλ-ον,	N. A. V. ξύλ-ω, G. D. ξύλ-οιν.	N. ξύλ-α,
G. ξύλ-ου,		G. ξύλ-ων,
D. ξύλ-ω,		D. ξύλ-οις,
A. ξύλ-ον,		A. ξύλ-α,
V. ξύλ-ον.		V. ξύλ-α.

Nouns in *ον*, *οῦν*, and *ων*, are neuter: those *ος*, *οῦς*, and *ως*, are generally masculine, sometimes feminine or common.

1. Many nouns in *ος* are feminine; some from a reference to a noun of that gender, understood; as, *ἔρημος* a desert, i. e. *ἔρημος γῆ*, desert land.

2. Some substantives in *ος* are common; as, *ὁ, ἡ, ἄνθρωπος*.

3. Nouns in *ως* are masculine, except names of cities and islands, which are feminine; together with these three, *Ἑως*, aurora; *γαλῶς*, a brother's wife; *ἄλως*, a threshing floor; *χρῶς*, a debt, is neuter.

ATTIC FORM.

This was an ancient form of declension, and is retained in a few words only.

It is made by lengthening the last vowel or diphthong in *ω*, and subscribing *ι*; as, *λαγῶς* for *λαγός*; *λαγῶ* for *λαγός*; *λαγῶ* for *λαγός*.

If a long precedes *ος*, it is changed into *ε*; as, *λεῶς* for *λεός*; and *ἀνέγεων* for *ἀνώγειον*.

ὁ λαός, *people.*

Sing.	Dual.	Plural.
N. λα-ός,	N. A. V. λα-ώ,	N. λα-ῶ,
G. λα-ῶ,		G. λα-ῶν,
D. λα-ῶ,		D. λα-ῶς,
A. λα-ὼν,		A. λα-ῶς,
V. λα-ῶς.		V. λα-ῶ.
	G. D. λα-ῶν.	

τὸ δνῶγεον, *a hall.*

Sing.	Dual.	Plural.
N. δνῶγε-ων,	N. A. V. δνῶγε-ω,	N. δνῶγε-ω,
G. δνῶγε-ω,		G. δνῶγε-ων,
D. δνῶγε-φ,		D. δνῶγε-φς,
A. δνῶγε-ων,		A. δνῶγε-ω,
V. δνῶγε-ων.		V. δνῶγε-ω.
	G. D. δνῶγε-φν.	

1. The vocative is like the nominative; and hence nouns in *ος*, of the common form, often have the vocative like the nominative, after the Attic form; as, φίλος ὦ Μενέλαε, Il. δ. 189.

2. The Attics often reject *ν* in the accusative of this declension, and almost always in the following words: ἄθως, Ἀπόλλως, ἔως, Κῆς, λαγύς. Sometimes in the neuter of adjectives; as, τὸ ἀγῆρω for ἀγῆρων; in the accusative plural, τὰς ἄλω for ἄλως. The Attics frequently decline nouns of the third declension, according to this form; as, γέλων, (Eurip. Ion. 1191.) for γέλωτα from γέλως.

CONTRACTIONS.

The terminations *ους* and *ουν* are contracted from *οος*, *οον*; *εος*, *εον*.

RULES.

1. If the two last vowels are short, change them into *ου*; as, ὀστέον, ὀστοῦν; but *εε* makes *η*; as, ἀδελφιδεε, ἀδελφιδῆ.

2. If not, omit the former one; as, ὀστέον, ὀστοῦ; ὀστέα, ὀστά; ἀπλόα, ἀπλά.

τό ὀστέον, *a bone.*

Sing.	Dual.	Plural.
N. ὀστέον, οὖν,	N. A. V. ὀστέω, ὦ,	N. ὀστέα, ἄ,
G. ὀστέου, οὔ,		G. ὀστέων, ὧν,
D. ὀστέω, ῶ,	G. D. ὀστέοιν, οῖν.	D. ὀστέοις, οῖς,
A. ὀστέον, οὖν,		A. ὀστέα, ἄ,
V. ὀστέον, οὖν.		V. ὀστέα, ἄ.

ὁ νόος, *the understanding.*

Sing.	Dual.	Plural.
N. νόος, οῖς,	N. A. V. νόω, ῶ,	N. νόοι, οἱ,
G. νόου, οὔ,		G. νόων, ὧν,
D. νόω, ῶ,	G. D. νόοιν, οῖν.	D. νόοις, οῖς,
A. νόον, οὖν,		A. νόους, οὗς,
V. νόε, οῖ.		V. νόοι, οἱ.

So its compounds εὐνοος, ἄνοος, &c. Also, ῥόος, χνόος, πλόος, χρόος, with their compounds. Some contracts in ους take the form of the third declension; as, νοῦς, G. νοός, D. νοῖ.

Ἰησοῦς and diminutives in ῦς are thus declined.

Sing.	Sing.
N. Ἰησ-οῦς,	N. Ἰιον-ῦς,
G. Ἰησ-οῦ,	G. Ἰιον-ῦ,
D. Ἰησ-οῦ,	D. Ἰιον-ῦ,
A. Ἰησ-οῦν,	A. Ἰιον-ῦν,
V. Ἰησ-οῦ.	V. Ἰιον-ῦ.

THIRD DECLENSION.

The terminations of this declension are nine, viz. α, ι, υ, ω, ν, ρ, σ, ξ, ψ.

ὁ τιτάν, *the Sun, Titan.*

Sing.	Dual.	Plural.
N. τιτάν,	N. A. V. τιτάνε,	N. τιτάνες,
G. τιτάνος,		G. τιτάνων,
D. τιτάνι,	G. D. τιτάνοιν.	D. τιτάνσι,
A. τιτάνα,		A. τιτάνας,
V. τιτάν.		V. τιτάνες.

* The compounds of νόος and ῥόος are not contracted in the nominative and accusative, and but seldom in the genitive plural; as, εὐνοα, καλλιῤῥοα, not εὐνᾶ, καλλιῤῥᾶ. G. ἐυνόων, seldom ἐυνῶν.

τὸ σῶμα, the body.

Sing.	Dual.	Plural.
N. σῶμα,		N. σώματα,
G. σώματος,	N. A. V. σώματι,	G. σώμάτων,
D. σώματι,		D. σώμασι.
A. σῶμα,	G. D. σώματιν.	A. σώματα,
V. σῶμα.		V. σώματα.

GENDER.

I. All nouns ending in *εως*, *υν*, *ᾶν*, or having the genitive in *ντος*, are masculine: as, ὁ βασιλεύς, &c. The only exceptions are some names of cities.

The following are masculine with few exceptions.

Those ending in *ειρ*, *ηρ*, *υρ*, *ην*, *ως* (G. *ωτος* and *ωος*), *ους*, *ης*.

Exceptions. (1) *ειρ-ή χειρ*, the hand. (2) *ηρ-ή γαστήρ*, the belly, *ή κήρ*, fate, with neuter contracts in *εαρ-ήρ*. (3) *υρ-το πῦρ*, fire. (4) *ην-δ, ή αἰδήν*, a gland, *ή φρήν*, the mind, *δ, ή χήν*, a goose, (5) *ως-τὸ φῶς*, light. (6) *ους-το οὖς*, the ear. (7) All derivative nouns in *οιης* and *υτης* are feminine, together with *ή ἐσθής*, a garment.

II. Nouns ending in *ας-αδος*, *της-τητος*, *αυς*, *ω*, *ως-οος*, and *ις* verbal, are always feminine; as *ή λαμπάς*, &c.

The following are feminine, with few exceptions.

Those ending in *εις*, *ιν* or *ις*, *υς*, *ων-ονος*.

Exceptions. (1) *εις-δ κτείς*, a comb. (2) *ιν* and *ις-δ δελφιν*, or *ις*, a dolphin, *δ, ή θιν* or *θίς*, a heap or store, *δ ὄφις*, a serpent, *δ ἔχις*, an adder, *δ κόρις*, a bug, *δ μάρις*, a certain measure, *δ κίς*, a weasel, *δ λῆς*, a lion, *δ, ή ὄρνις*, a bird, *δ μάντις*, a prophet, *δ τέλμις*, mud. (3) *υς-δ βότρυς*, a bunch of grapes, *δ θρηῖνυς*, a foot-stool, *δ ἰχθύς*, a fish, *δ μῦς*, a mouse, *δ νέκυς*, a corpse, *δ πέλεκυς*, a hatchet, *δ σιτάχυς*, an ear of corn, *δ πήχυς*, an ell. (4) *ων-δ ἄκμων*, an anvil, *δ κάκων*, a plumb line, *δ κίων*, a pillar.

Some are common: as, *δ, ή γίτιων*, &c.

III. Nouns ending in *α*, *ι*, *υ*, *ος*, *αρ*, *ορ*, *ωρ*,* *ας-ατος*, and *ας*, are neuter; as, τὸ σῶμα, &c.

Exceptions. (1) *αρ-δ ψάρ*, a starling. (2) *ωρ-δ ἰχῶρ*, lymph, *δ ἄχῶρ*, a blister. (3) *δ λίς*, a stone, *δ* or *τὸ κράς*, the head.

There are no other neuters of this declension, except *φῶς*, *οὖς*, and *σταίς*.

* If not personal appellations; as, *δ φάρ*, a thief.

Nouns in *ως* and *ω-ος*, have the vocative in *οι*; as, *αἰδώς*, V. *αἰδοῖ*; *ἡχώ*, V. *ἡχοῖ*.

DATIVE PLURAL.

The dative plural is formed from the dative singular, by changing the last syllable into *σι*; as, *σώμα-τι*, *σώμα-σι*; *τείχε-ι*, *τείχεσι*; *φλογ-ί*, (*φλογ-σί*) *φλοξί*; *Ἀραβ-ι*, (*Ἀραβ-σι*) *Ἀραψι*. If *ν* precedes the last syllable, it is dropped; * as *τιτάν-ι*, *τιτάν-σι*; *παν-τί*, *πα-σί*; and if *ε* or *ο* precedes the *ν*, they are changed into their corresponding diphthongs, *ει* and *ου*; as, *λέον-τι*, *λέουσι*; *τυφθέν-τι*, *τυφθεῖ-σι*.

Nouns ending in *σ*, preceded by a diphthong, annex *ι* to the nominative singular; as, *βοῦς*, *βουσί*; *βασιλεῦς*, *βασιλεῦ-σι*; *ναῦς*, *ναυσί*. Except, *δρομεύς*, *δρομέσι*; *κτεῖς*, *κτεσί*; *ποῦς*, *ποσί*; *ὄνς*, *ὄσι*; and *νέεϋς*, *νέεσι*.

Syncopated nouns in *ηρ†* have the dative in *ασι*; as, *πατήρ*, *πατράσι*; So, *ἀστήρ*, *ἀστράσι*; *ἀρήν*, *ἀρνός*, *ἀρνάσι*; *ῥῆς*, *ῥάσι*.

Χέρσι is from the obsolete *χέρς*, and *μάγτυσι* from *μάγτυς*.

CONTRACTIONS.

Many nouns of this declension are contracted.

1. Two vowels are contracted into a single vowel or diphthong; as, *τείχεα*, *τείχη*; *τείχεος*, *τείχους*.

2. By dropping a consonant, two vowels are brought together, which are afterwards contracted; as, *κέρατα*, *κέρρα*, *κέρρα*.

3. A vowel is sometimes dropped entirely; as *πατήρ*, *πατέρος*, *πατρός*; *κενεών*, *κενών*.

Some nouns are contracted in all the cases, and some in a part only.

In the oblique cases, there is no contraction, unless the former vowel is short, or a doubtful vowel used as short.

It should be remembered by the learner that

The short vowels are,	- - - - -	-ε, ο,
Which have their corresponding long ones,		η, ω,
And their corresponding diphthongs,		ει, ου.

* By Rule vi. p. 5.

† Except *γαστήρ*, *γαστήρσι*.

The following are the rules of contraction for this declension, and likewise for all contracted verbs.

1. When a short vowel is *doubled*, it is changed into its corresponding diphthong; but *ee* of the dual commonly becomes *η*; as, βασιλέες, βασιλείς; Αητός; Αητούς. In verbs *ἐφίλεε, ἐφίλεῖ; δηλόομεν, δηλοῦμεν. In the dual, Αημοσθένης, Αημοσθένη.

The dual sometimes follows the rule; as, σκέλεε, σκέλει.

2. When both the short vowels *e* and *o* meet, they are contracted into *ου*; as, τείχεας, τείχους; βόες, βοῦς. In verbs, φιλέομεν, φιλοῦμεν; δηλόετε, δηλοῦτε.

3. A short vowel before *α* is changed into its corresponding long one,[†] and *α* is dropped; as, ἔαρ, ἦρ; Αητόα, Αητῶ; τύπται, τύπτῃ. But *ea* pure becomes *ᾱ*; as, χρέσα, χρεᾱ.

4. A short vowel before *ι* forms a diphthong with it: as, τείχεῖ, τείχει; Αητοῖ, Αητοῖ.

5. *E* before a long vowel or diphthong is dropped; as, Ἡρακλέες, Ἡρακλής; τειχέων, τειχῶν. In verbs, φιλέω, φιλῶ.

6. *||* *O* before a long vowel is (with the vowel) contracted into *ῶ*; as, δελόω, δηλῶ; δελόητε, δελῶτε.

O before a diphthong unites with the second vowel of the diphthong; as δελόοι, δηλοῖ; δηλόει, δηλοῖ; δηλόη, δηλοῖ; δηλόου, δηλοῦ. But in the termination *οειν*, *ι* being rejected, it is contracted into *ου*; as, δηλόειν, δηλοῦν.

7. When *α* precedes *ο*, *οι*, *ου*, or *ω*, the contraction is into *ω*; when otherwise, into *α*; as, βοάουσι, βοῶσι; σάος, σως; τιμάομεν, τιμῶμεν; τίμας, τιμᾶ. In diphthongs, *ι* is subscribed; as, τιμάει, τιμᾷ; τιμάη, τιμᾷ; οράοιτο, ὀρᾷτο.

8. Neuters in *ας* pure and *ρας*, reject *τ* in the oblique cases, to produce a concurrence of vowels; as, κέρατα, κέρα, κέρα.

9. If the former vowel is long, or *ι* or *υ*, strike out the other; as, τιμῆεν, τιμῆν; ὄφεις, ὄφιν; σιγήπια, σιγήπιν; βότρυνες, βότριν.

* An example in verbs is given, for the use of the student when he reaches the contract verbs.

† Or as in one case, into its corresponding diphthong; as, ἀληθείας, ἀληθείς.

|| This rule applies only to verbs.

FIRST FORM OF CONTRACTS.

Two terminations; *ος* neuter; *ης* feminine
cept names of men.

ἡ τριήρης, a galley.		
Sing.	Dual.	Plural.
N. τριήρ-ης,	N. A. V.	N. τριήρ-ες
G. τριήρ-ος, ους,	τριήρ-ε, η,	G. τριήρ-έων
D. τριήρ-ει, ει,	G. D.	D. τριήρ-εσι
A. τριήρ-εα, η,	τριήρ-έοιν, οῖν.	A. τριήρ-εας
V. τριήρ-ε, ε,		V. τριήρ-εσσι

τὸ τεῖχος, a wall.		
Sing.	Dual.	Plural.
N. τεῖχ-ος,	N. A. V.	N. τεῖχ-εα,
G. τεῖχ-ος, ους,	τεῖχ-ε, η,	G. τεῖχ-έων
D. τεῖχ-ει, ει,	G. D.	D. τεῖχ-εσι,
A. τεῖχ-ος,	τεῖχ-έοιν, οῖν.	A. τεῖχ-εα.
V. τεῖχ-ος,		V. τεῖχ-εα,

1. Proper names in *κλης* are by the Attics, contracted *ης*; as *Ἡρακλῆς*, *Ἡρακλῆς-αῦς*. The Ionics retain the contracted form.

2. In some nouns ending in *ος*, the *s* is entirely dropped as, *σπῆος*, G. *σπέος*, *σποῦς*. Sometimes they are otherwise contracted; as, *σπέει*, *σπηῖ*; Da. Pl. *σπήεσσι*.

3. The Attics often change *εα*, when preceded by a vowel into *α*; as, *χρέεα*, *χρέα*, from *χρέος*.

4. Proper names in *ης-ος*, and compounds of *ετος*, *αι* often take the form of the first declension, in the accusative singular, and the nominative and accusative plural; as,

ὃ Δημοσθένης, τοῦ Δημοσθένους.
τὸν Δημοσθένην, ὃ Δημοσθένη.
οἱ Δημοσθέται, τοὺς Δημοσθέτας.
τὸν ἑπταῆτην, οἱ ἑπταῖται, τοὺς ἑπταῖται.

SECOND FORM OF CONTRACTS.

Two terminations, *ις* feminine, a few masculine* and common; *ι* neuter.

ὁ ὄφις, a serpent.		
Sing.	Dual.	Plural.
N. ὄφις,	N. A. V. ὄφες,	N. ὄφ-εςς, εῖς,
G. ὄφεως,		G. ὄφέων,
D. ὄφει,	G. D. ὄφέοιν, ὄφεῶν.	D. ὄφεισι,
A. ὄφιν,		A. ὄφ-εας, εἰς,
V. ὄφι.		V. ὄφ-εςς, εἰς.

τὸ σῖνῃπι, mustard.		
Sing.	Dual.	Plural.
N. σῖνῃπι,	N. A. V. σινῆπις,	N. σινῆπια,
G. σινῆπεως,		G. σινῃπέων,
D. σινῆπεϊ,	G. D. σινῃπ-ίοιν, εῶν.	D. σινῆπιοι,
A. σινῇπι,		A. σινῆπια,
V. σινῇπι,		V. σινῆπια.

The terminations *εως*, *εῖ*, *εῶν*, *εἰς*, belong to the Attics, and are most in use; the Ionics, made the genitive in *ιος*, or *εος*, indifferently, but commonly *ει* in the dative. For the accusative in *ν*, *α* is sometimes found.

THIRD FORM OF CONTRACTS.

Three terminations, *ευς*, *υς*, masculine; *υ* neuter.

ὁ βασιλευς, a king.		
Sing.	Dual.	Plural.
N. βασιλ-εύς,	N. A. V. βασιλ-έες, ῆ,	N. βασιλ-έες, εἰς,
G. βασιλ-έως,		G. βασιλ-έων,
D. βασιλ-εῖ,	G. D. βασιλ-έοιν.	D. βασιλ-εῦσι,
A. βασιλ-έα,		A. βασιλ-έας, εἰς,
V. βασιλ-εῦ.		V. βασιλ-έες, εἰς.

* Masculine, δῖλφις, ὄφις, λίς-λιος, κίς, μάρις, μάντις, πόσις, πρύτα-
νις, πρέσβις, ἔχις. Common, λάτρις, κώσις, κόρις, ὄρνις, τίγρις, θῆς.

22 Third Declension—Fourth form of Contracts:

ὁ πέλεκυς, a hatchet.

Sing.	Dual.	Plural.
N. <i>πέλεκ-υς,</i>	N. A. V.	N. <i>πελέκ-εες, εῖς,</i>
G. <i>πέλεκ-εως,</i>	<i>πελέκ-εε, ἧ,</i>	G. <i>πελέκ-έων,</i>
D. <i>πελέκ-εϊ, εῖ,</i>	G. D.	D. <i>πελέκ-εσι,</i>
A. <i>πέλεκ-υν,</i>	<i>πελέκ-έοιν.</i>	A. <i>πελέκ-εας, εῖς,</i>
V. <i>πέλεκ-υ.</i>		V. <i>πελέκ-εες, εῖς.</i>

τὸ ἄστυ, a city.

Sing.	Dual.	Plural.
N. <i>ἄστυ,</i>	N. A. V.	N. <i>ἄστυ-σα, ἧ,</i>
G. <i>ἄστυ-εως, (εως),</i>	<i>ἄστυ-εε, ἧ,</i>	G. <i>ἄστυ-έων,</i>
D. <i>ἄστυ-εϊ, εῖ,</i>	G. D.	D. <i>ἄστυ-εσι,</i>
A. <i>ἄστυ,</i>	<i>ἄστυ-έοιν.</i>	A. <i>ἄστυ-σα, ἧ,</i>
V. <i>ἄστυ.</i>		V. <i>ἄστυ-σα, ἧ.</i>

1. The Attic genitive in *εως* is most in use. Sometimes, though rarely, the accusative singular is in *ἧ*; as, *Βασιλῆ*; and among the older Attics, the nominative plural is in *ῆς*; as *Βασιλῆς*. The Epic and Ionic writers make the genitive in *ηος*.

2. Nouns in *ες* pure, contract *εως*, into *ῶς*; and *σα*, into *ῆ*; as, *χοεύς*, Gen. *χοέως*, *χοῶς*; Acc. *χοέα*, *χοᾶ*.

Some nouns in *υς*, make the genitive in *υος*, dative *υϊ*, nominative and accusative plural *ῦς*; as, *λεθύς*, *ύος*, *ύϊ*, N. and A. Pl. *λεθύες*, *λεθύς*.

FOURTH FORM OF CONTRACTS.

Two terminations, *ως*, *ω*, feminine.

ἡ φειδώ, parsimony.

Sing.	Dual.	Plural.
N. <i>φειδ-ώ,</i>		N. <i>φειδ-οί,</i>
G. <i>φειδ-όως, οῦς,</i>	N. A. V. <i>φειδ-ώ,</i>	G. <i>φειδ-ῶν,</i>
D. <i>φειδ-οῖ, οῖ,</i>	G. D. <i>φειδ-οῖν.</i>	D. <i>φειδ-οῖς,</i>
A. <i>φειδ-όα, ῶ,</i>		A. <i>φειδ-ούς,</i>
V. <i>φειδ-οῖ.</i>		V. <i>φειδ-οί.</i>

1. There are only two nouns in *ως* of this form, *αἰδώς* and *ἡδώς*, which are rarely found out of the singular.

2. The dual and plural have the form of the second declension.

FIFTH FORM OF CONTRACTS.

Two terminations, *ας* pure, and *ρας*, neuter gender.

τὸ κέρας, a horn.

Singular.

N. κέρας,		
G. κέρατος,	κέραος,	κέρως.
D. κέρατι,	κέραϊ,	κέρᾱ.
A. κέρας,		
V. κέρας.		

Dual.

N. A. V. κέρατε,	κέραε,	κέρα.
G. D. κεράτοιιν,	κεράοιν,	κερῶν.

Plural.

N. κέρατα,	κέραα,	κέρα.
G. κεράτων,	κεράων,	κερῶν.
D. κέρασι,		
A. κέρατα,	κέραα,	κέρα.
V. κέρατα,	κέραα,	κέρα.

Some nouns are contracted by the omission of a vowel.

1. In every case ; as, *κενέων, κενῶν.*

EXAMPLES.

<i>ων.</i> Sing.	<i>ας.</i> Sing.
N. <i>κεν-ών, ὦν, a vessel.</i>	N. <i>λάας, λάς, a stone.</i>
G. <i>κεν-ώνος, ὠνος, &c.</i>	G. <i>λάας, λάος, &c.</i>
<i>αρ.</i>	<i>αις.</i>
N. <i>ἔαρ, ἦρ, spring.</i>	N. <i>δαῖς, δᾶς, a torch.</i>
G. <i>ἔαρος, ἦρος, &c.</i>	G. <i>δαῖδος, δᾶδος, &c.</i>

2. In part of the cases; as, *θυγάτηρ, Δημήτηρ, ἀνήρ,* πατήρ, μήτηρ, γαστήρ.†*

EXAMPLES.

ἡ θυγάτηρ, a daughter.

Sing.	Dual.	Plural.
N. <i>θυγάτ-ηρ,</i>	N. A. V. <i>θυγατ-έρε, ρε,</i>	N. <i>θυγατ-έρεις, ρεις,</i>
G. <i>θυγατ-έρος, ρός,</i>		G. <i>θυγατ-έρων, ρών,</i>
D. <i>θυγατ-έρι, ρί,</i>	G. D. <i>θυγατ-έροιιν, ροϊν.</i>	D. <i>θυγατ-ράσι,</i>
A. <i>θυγατ-έρα, ρα,</i>		A. <i>θυγατ-έρας, ρας,</i>
V. <i>θυγατ-ερ.</i>		V. <i>θυγατ-έρες, ρες,</i>

ὁ ἀνήρ, a man.

Sing.	Dual.	Plural.
N. <i>ἀν-ήρ,</i>	N. A. V. <i>ἀν-έρε, ρε,</i>	N. <i>ἀν-έρες, δρες,</i>
G. <i>ἀν-έρος, δρός,</i>		G. <i>ἀν-ερών, δρών,</i>
D. <i>ἀν-έρι, δρί,</i>	G. D. <i>ἀν-εροιιν,δροϊν.</i>	D. <i>ἀν-δράσι,</i>
A. <i>ἀν-έρα, δρα,</i>		A. <i>ἀν-έρας, δρας,</i>
V. <i>ἀν-ερ.</i>		V. <i>ἀν-έρες, δρες.</i>

ὁ πατήρ, a father.

Sing.	Dual.	Plural.
N. <i>πατ-ήρ,</i>	N. A. V. <i>πατ-έρε, ρε,</i>	N. <i>πατ-έρες.</i>
G. <i>πατ-έρος, ρός,</i>		G. <i>πατ-έρων,</i>
D. <i>πατ-έρι, ρί,</i>	G. D. <i>πατ-έροιιν, ροϊν.</i>	D. <i>πατ-ράσι,</i>
A. <i>πατ-έρα,</i>		A. <i>πατ-έρας,</i>
V. <i>πάτ-ερ.</i>		V. <i>πατ-έρες.</i>

Γαστήρ differs from *πατήρ* and *μήτηρ*, by making the dative plural *γαστήρσι*.

Some nouns are contracted only in the nominative, accusative, and vocative plural.

* *Ἀνὴρ* inserts *δ*, because *ν* never immediately precedes *ρ*.

† *Πατήρ, μήτηρ, γαστήρ*, have no contraction in the accusative singular, or in the plural, to distinguish them from *πάτρα, μήτρα, γαστρα*, of the first declension.

ἡ ἔρις, <i>strife</i> .			ἡ ναῦς, <i>a ship</i> .		
Sing.	Plural.		Sing.	Plural.	
N. ἔρις,	N. ἔρ-ιδες,	} εἷς.	N. ναῦς,	N. ν-άες,	} αῦς.
G. ἔριδος.	A. ἔρ-ιδας,		G. ναός.	A. ν-άας,	
	V. ἔρ-ιδες,			V. ν-άες,	
ἡ κλεῖς, <i>a key</i> .			ὁ βότρυς, <i>a bunch of grapes</i> .		
N. κλεῖς,	N. κλ-εῖδες,	} εἷς.	N. βότρυς,	N. βότρ-υες,	} ὕς.
G. κλειδός.	A. κλ-εῖδας,		G. βότρυος.	A. βότρ-υας,	
	V. κλ-εῖδες,			V. βότρ-υες,	
ὁ, ἡ ὄρνις, <i>a bird</i> .			ὁ, ἡ βοῦς, <i>an ox or cow</i> .		
N. ὄρνις,	N. ὄρν-ιθες,	} εἷς.	N. βοῦς,	N. β-όες,	} οῦς.
G. ὄρνιθος.	A. ὄρν-ιθας,		G. βοός.	A. β-όας,	
	V. ὄρν-ιθες,			V. β-όες,	

* *Ἐριδες, κλειδες, ὄρνιθες, &c.* seem to have been contracted to avoid the unpleasant concurrence of the letters *δς, θς,** which were not sufficiently separated by the intervening short vowel. This could not be done with the genitives *κλειδός, ὄρνιθος, ἔριδος*, because it would destroy their characteristic.

IRREGULAR NOUNS.

Irregular nouns are either defective or redundant.

DEFECTIVE.

Some are altogether indeclinable.

1. Names of letters; as, τὸ ἄλφα, τοῦ ἄλφα.
 2. Cardinal numbers from πέντε to ἑκατόν.
 3. Poetic nouns which have lost the last syllable by apocope; as, το δῶ for δῶμα.
 4. Proper names derived from other languages; as, ὁ Ἰακώβ, τοῦ Ἰακώβ. Feminines are sometimes declined; and those which have taken Greek terminations; as, ὁ Ἰάκωβος.
- Some have only one case; as, N. δῶς, *a gift*, V. ᾧ τάν, *friend*. Dual, οσσε, *eyes*. Plu. G. ἐάων, *of good things*. V. ᾧ Πόποι, *O Gods*.

*Vide rule iv. p. 5.

Some have two cases ; as, N. *φθοῖς* or *φθοῖς*, *cakes* ; A. *φθοῖας*.

Some neuters have the same word in three cases ; as, N. A. V. *ὄναρ*, *δέμας*, *ὄφελος*, *βρέτας*, &c.

Some have the singular only ; as, *γῆ*, *ἀήρ*, *ἄλς*, *πῦρ*.

Some have only the plural ; as, names of festivals and some cities ; as, *Διονύσια*, *Bacchanalia* ; *Ἀθῆναι*, *Athens*.

REDUNDANT.

I. In the nominative,

1. Of the same declension ; as,

<i>ἡ ἀντίδοτος</i> ,	<i>τὸ ἀντίδοτον</i> , <i>an antidote</i> .
<i>ὁ ζυγός</i> , <i>a yoke</i> ;	<i>τὸ ζυγόν</i> , <i>a balance</i> .
<i>ὁ στάδιος</i> ,	<i>τὸ στάδιον</i> , <i>stadium</i> , &c.

In the plural of the second declension ; as,

<i>ὁ δεσμός</i> , <i>a bond</i> ;	<i>οἱ δεσμοί</i> , <i>τὰ δεσμά</i> .
<i>ὁ κύκλος</i> , <i>a circle</i> ;	<i>οἱ κύκλοι</i> , <i>τὰ κύκλα</i> .
<i>ὁ λύχνος</i> , <i>a candle</i> ;	<i>οἱ λύχνοι</i> , <i>τὰ λύχνα</i> .

Names of Gods and men, being much in use, are more redundant than others. Jupiter is reckoned to have had ten : *Ζεὺς*, *Δεὺς*, *Βδεὺς*, *Ζᾶς*, *Ζῆς*, *Δίς*, *Ζήν*, *Ζάν*, *Δήν*, *Δάν*. These, however, differ only in dialect, and may be reduced to two, *Δίς*,* and *Ζήν*, which alone are declined.

N.	G.	D.	A.	V.
<i>Δίς</i> , }	<i>Διός</i> ,	<i>Διί</i> ,	<i>Δία</i> ,	—
<i>Ζεὺς</i> , }				<i>Ζεῦ</i> .
<i>Ζήν</i> ,	<i>Ζηνός</i> ,	<i>Ζηνί</i> ,	<i>Ζήνα</i> ,	—

2. Of different declensions ; as,

<i>ἡ βολή</i> ,	<i>ὁ βόλος</i> , <i>a throw</i> .
<i>ἡ ἑσπέρα</i> ,	<i>ὁ ἑσπερος</i> , <i>evening</i> .
<i>ἡ νίκη</i> ,	<i>το νίκος-σος</i> , <i>victory</i> .
<i>ὁ νοῦς-νοῦ</i> ,	<i>ὁ νοῦς-νοός</i> , <i>mind</i> .

II. Redundant in the oblique cases, while the nominative is the same.

* *Δίς* has become obsolete.

N.	Gen.	Gen.
ὁ ἄγρις,	ἄγριος,	ἄγριδος, <i>Agris.</i>
ὁ ἄρης,	ἄρου,	ἄρητος, ἄρεος, <i>Mars.</i>
ὁ μύ-κης,	-κου,	-κητος, <i>a mushroom.</i>
ὁ ἔρως,	ἔρω,	ἔρωτος, <i>love, &c.</i>

From these redundant nouns must be distinguished those which, with different terminations, have different meanings; as, ὁ σίτος, *grain*; το σίτον, *food*.

Some nouns are peculiar to dialects; as, ἡ πύλη, *a gate*, Poet. ὁ πύλος, *Ionic*.

NOUNS DERIVED FROM OTHERS FOR DISTINCTION OF SEX.

Nouns are often derived from other nouns, for distinction of sex.

1. In the first declension, the feminine is formed by changing ης into ις-ιδος, and της into τς-τιδος, τρις-τριδος or τρια.

Masc.	Fem.
ὁ Σκύθης, <i>a Scythian.</i>	ἡ Σκυθίς-ιδος, <i>a Scythian woman.</i>
ὁ προφήτης, <i>a prophet.</i>	ἡ προφητίς-τιδος, <i>a prophetess.</i>
ὁ αὐλήτης, <i>a piper.</i>	ἡ αὐλητρίς-τριδος, <i>a female piper.</i>
ὁ ψάλτης, <i>a singer.</i>	ἡ ψάλτρια, <i>a female singer.</i>

A few are formed from ας; as, ἡ νεάνις, from ὁ νεανίας, *a young man*.

2. In the second declension, ος is changed into α or η; and sometimes into ις-ιδος and αινα.

Masc.	Fem.
ὁ δοῦλος, <i>a man servant.</i>	ἡ δούλη, <i>a maid servant.</i>
ὁ Θεός, <i>a God.</i>	ἡ Θεά, <i>a Goddess.</i>
ὁ ἀμνός.	ἡ ἀμνίς-ιδος, <i>a lamb.</i>
ὁ λύκος.	ἡ λυκαίνα, <i>a wolf.</i>

In the third declension, ων is changed into αινα; ης, ξ, ψ, into σσα; εως, into εια, ις, or ισσα; υς, into υσσα; ηρ, and ωρ, into ειρα; ως, into ωις, ωινη or ας.

ὁ λέων, <i>a lion.</i>	ἡ λέαινα, <i>a lioness.</i>
ὁ Κρήτης, <i>a Cretan.</i>	ἡ Κρηήσσα, <i>a Cretan woman.</i>

ὁ Κίλιξ, <i>a Cilician.</i>	ἡ Κίλισσα, <i>a Cilician woman.</i>
ὁ βασιλεύς, <i>a king.</i>	ἡ βασίλεια, <i>a queen.</i>
ὁ σωτήρ.	ἡ σώτειρα, <i>a Savior.</i>

1. Some masculines have many feminines; as, ὁ Θεός, ἡ Θεία, Θείαινα. ὁ βασιλεύς, *king*, ἡ βασίλεια, βασίλισσα, βασιλῖς, βασίλιννα, *queen*.

2. Anciently the same word was used in both genders; as, ὁ, ἡ Θεός, ὁ, ἡ λατρός, ὁ, ἡ τύραννος, ὁ, ἡ δεσπότης.

3. Some of these derivatives differ in signification; as, ἑταίρη, *a friend*; ἑταῖρα, or ἑταίρις, *a concubine*.

PATRONYMICS.

Masculine patronymics are formed from the primitive, by changing the termination of its genitive into *αδης*, *ιαδης*, and *ιδης*.

1. Nouns of the first declension, and *ιος* of the second, change the genitive *ου* into *αδης*. Βορέας, Βορέ-ου, Βορέ-αδης, *the son of Boreas*; Ἥλιος, Ἥλι-ου, Ἥλι-αδης.

2. Other nouns change the termination of the genitive into *ιδης*; as, Κρόνος-ου, Κρον-ιδης. Αἶαξ, G. Αἶακ-ος, Αἶακ-ιδης. Νέστωρ, Νέστορ-ος, Νεστορ-ιδης.

3. But in *all* nouns which have the penult of the genitive long, the change is into *ιάδης*; as, Λαέρτης-ου, Λαερτ-ιάδης. Ἀτλας-αντος, Ἀτλαντ-ιάδης.

The Ionics form their patronymics in *ων*; as, Κρονίων for Κρονιδης, from Κρόνος. The Æolics, in *ωδιος*; as, Ὑρῶνιδιος for Ὑρῶνιδης.

Feminine patronymics end in *ις*, *ας*, *ινη*, or *ωνη*.

1. Those in *ις* and *ας* are formed from their masculines, by casting off *δης*; as, Νεστορίς, *daughter of Nestor*, from Νεστορί-δης, *son of Nestor*; Ἥλιάς from Ἥλιάδης.

2. Those in *ηις* are formed by changing the nominative of the primitive into *ηις*; as, Χρῦς-ης, Χρυσ-ηις; Κάδμος, Καδμηις.

3. Those in *ινη* are formed from nominatives of the second declension in *ος* impure, and of the third form of contracts, in the third declension; as, Ἀδραστος, Ἀδραστίνη; Νηρεύς, Νηρίνη.

4. Those in *ωνη*, from nominatives in *ιος* of the second, and *ων* of the third declensions; as, Ἰκάριος, Ἰκαριώνη; Ἡτίων, Ἡτιάνη.

DIMINUTIVES.

1. Masculine diminutives end in *ιας, αξ, ινης, ιλος, υλος, ιχνος, ισκος, &c.*; as, *παππίας*, a term of endearment, from *πάππας*, a father, &c.

2. Feminine diminutives end in *ας, ις, ιγξ, υλη, αχνη, ιχνη, ισκη*; as, *κρηνίς*, a little fountain, from *κρήνη*, a fountain, &c.

3. Neuter diminutives end in *ιον, αιον, ειον, διον, ιδιον, υλλιον, ακνιον, αριον, ασιον, &c.*; as, *στρουθιον*, a little sparrow, from *στρουθός*, a sparrow, &c.

4. One primitive has sometimes a variety of derivatives; as, from *κόρη*, a girl, is derived *κορίσκη, κοράσιον, κόριον, κορίδιον.**

ADJECTIVES.

Adjectives are either of *three* endings, of *two* endings, or of *one* ending.

Signification of the principal terminations.

1. Adjectives in *ανος, ιος, and ολης*, denote the *quality* of objects from which they are derived; as, *ρίγδανος*, shuddering, from *ρίγος*, cold.

2. Those in *κος, αιος, ειος, οιος, and ωος*, denote *origin*, or "*belonging to*;" as, *ἀγοραῖος*, belonging to the market; *πατρῷος*, relating to the father; *γραφικός*, belonging to painting.

3. Those in *εις-ντος, αλσος, ωδης, ερος, ηρος, and εινος*, denote *fullness*; as, *χαρίς*, full of grace; *δενδρήεις*, full of trees; *δειμαλέος*, fearful; *ψαμμώδης*, full of sand; *δολερός*, full of craft. Those in *ερος* and *ηρος*, sometimes denote *propensity*; as, *οἰνηρός*, given to wine. Others have an *active* meaning; as, *νοσηρός*, causing disease.

4. Those in *ηλος, and ωλος*, denote *propensity*; as, *σιγηλός*, given to silence; *ψευδωλός*, prone to lying.

* Amplificatives have various terminations. Masculines end in *ιας*; as, *παγωνίας*, having a great beard, from *πάγων*, beard: in *ος*; as, *ἄρνιος*, a full grown lamb, from *ἄρς*, a lamb.

Feminines end in *ις*; as, *δαῦτις*, a great torch, from *δαίς*, a torch. Neuters end in *ιον*; as, *χερμάδιον*, a great stone, from *χερμάς*, a stone.

5. Those in *εος* contracted into *οῦς*, and *υος* with the accent on the ante-penult, denote the *matter* of which a thing is made; as, *χρῦσεος* or *χρυσοῦς*, *made of gold*; *ξύλινος*, *made of wood*.

6. Those in *ιμος*, denote chiefly *fitness*, passive or active; as, *μάχιμος*, *warlike*.

7. Those in *μων-ονος*, which are chiefly verbals, denote the *active quality* of the verb; as, *ἐλεήμων*, *compassionate*, from *ἐλεέω*, *to pity*.

Adjectives of three endings.

The feminine follows the first declension of nouns; the masculine in *ος*, the second; all other masculines, the third.

καλός, beautiful.

Sing.	Dual.	Plural.
N. <i>καλ-ός</i> , ἡ, όν,	N. A. V.	N. <i>καλ-οί</i> , αἱ, ά,
G. <i>καλ-οῦ</i> , ἡς, οῦ,	<i>καλ-ώ</i> , ά, ώ,	G. <i>καλ-ῶν</i> , ὧν, ὧν,
D. <i>καλ-ῶ</i> , ἡ, ῶ,	G. D.	D. <i>καλ-οῖς</i> , αἷς, οῖς,
A. <i>καλ-όν</i> , ἡν, όν,	<i>καλ-οῖν</i> , αῖν, οῖν.	A. <i>καλ-οὺς</i> , άς, ά,
V. <i>καλ-έ</i> , ἡ, όν.		V. <i>καλ-οί</i> , αἱ, ά.

Adjectives in *ος* pure, and *ρος*, have the feminine in *α*; as, *ἄξιος*, *α, ον*; *μακρός*, *-κρα, -κρον*.

Except compounds of *πλοος*, and adjectives in *εος*, denoting matter and color;* as, *χρῦσεος*, *η, ον*; *φοινίκεος*, *η, ον*; also the numeral *ὄγδοος*. But the neuter plural of these is in *ά*; as, *χρυσά*.

μακρός, long.

Sing.	Dual.	Plural.
N. <i>μακρ-ός</i> , ά, όν,	N. A. V.	N. <i>μακρ-οί</i> , αἱ, ά,
G. <i>μακρ-οῦ</i> , ἄς, οῦ,	<i>μακρ-ώ</i> , ά, ώ,	G. <i>μακρ-ῶν</i> , ὧν, ὧν,
D. <i>μακρ-ῶ</i> , ῥ, ῶ,	G. D.	D. <i>μακρ-οῖς</i> , αἷς, οῖς,
A. <i>μακρ-όν</i> , άν, όν,	<i>μακρ-οῖν</i> , αῖν,	A. <i>μακρ-οὺς</i> , άς, ά,
V. <i>μακρ-έ</i> , ά, όν.	<i>οῖν</i> .	V. <i>μακρ-οί</i> , αἱ, ά.

* Except when *ρ* precedes *εος*; as, *ἄργυριος*, *α, ον*; also, *κεραμῖος* and *χιτώνιος*.

1. Some adjectives of this form are contracted ; as,
χρύσεος-οῦς, χρύσεη-ῆ, χρύσειον-οῦν, &c.
ἀπλόος-οῦς, ἀπλόη-ῆ, ἀπλόον-οῦν, &c.
2. The defective adjective *σῶος*, or *σῶς*, *safe*, contracted from *σάος*, or *σόος*, is thus declined :
Sing. N. *ὁ, ἡ, σῶς, (ἡ σᾶ,) το σῶν.*
A. *τόν, τήν, τό, σῶν.*
Plur. N. *οἱ σῶοι, (σῶ, σοῖ,) τὰ σῶα, σᾶ.*
A. *τούς, τὰς, σῶς, τὰ σῶα, σᾶ.*
3. These four, *ἄλλος, τηλικούτος, τοσοῦτος*, and *τοιούτος*, have the neuter in *ο* ; as, *ἄλλος, η, ο.*
4. Compounds in *ος*, have commonly but two terminations ; as, *ὁ, ἡ ἀθάνατος, τὸ ἀθάνατον* ; likewise most of those in *ιμος, ειος, αιος, ιος* : as, *δόκιμος*. But those in *κος, λος, νος, ρος, τος, εος*, have three endings.
5. The Attics commonly give but two terminations to adjectives of this form ; as, *ὁ, ἡ καλός, τὸ καλόν.*

ὀξύς, sharp.

Sing.	Dual.	Plural.
N. <i>ὀξ-ύς, εἶα, ύ,</i>	N. A. V. <i>ὀξ-έε, εἶα, έε.</i>	N. <i>ὀξ-έες, εἶς, εἶαι, έα,</i>
G. <i>ὀξ-έος, εἶας, έος,</i>		G. <i>ὀξ-έων, εἰῶν, έων,</i>
D. <i>ὀξ-έι, εἷ, εἶα, έί, εἷ,</i>	G. D. <i>ὀξ-έοιν,</i>	D. <i>ὀξ-έσι, εἶαις, έσι,</i>
A. <i>ὀξ-ύν, εἶαν, ύ,</i>		A. <i>ὀξ-έας, εἶς, εἶας, έα,</i>
V. <i>ὀξ-ύ, εἶα, ύ.</i>	<i>εἶαιν, έοιν.</i>	V. <i>ὀξ-έες, εἶς, εἶαι, έα.</i>

1. The Poets often make the accusative of the masculine and feminine singular in *εα* ; as, *ἀδέα πόρτιν*, for *ἀδεῖαν πόρτιν* ; *εὐρέα πόντιον*, for *εὐρύν πόντιον*.

2. Words belonging to this form, are sometimes used with only two terminations ; as, *Θῆλυς έέρση*, Od. *έ*, 467.

έκών, willing.

Sing.	Plural.
N. <i>έκ-ών, οὔσα, όν,</i>	N. <i>έκ-όντες, οὔσαι, όντα,</i>
G. <i>έκ-όντος, ούσης, όντος,</i>	G. <i>έκ-όντων, ουσών, όντων,</i>
D. <i>έκ-όντι, ούση, όντι,</i>	D. <i>έκ-ούσι, ούσαις, οὔσι,</i>
A. <i>έκ-όντα, οὔσαν, όν,</i>	A. <i>έκ-όντας, ούσας, όντα,</i>
V. <i>έκ-ών,* οὔσα, όν.</i>	V. <i>έκ-όντες, οὔσαι, όντα.</i>
Dual.	
N. A. V. <i>έκ-όντε, ούσα, όντε,</i>	
G.D. <i>έκ-όντοιιν, οὔσαιιν, όντοιιν.</i>	

* After this form, the participles of the present, 1st future, and 2d aorist active are declined.

πᾶς, *all*.

Sing.

- N. π-ᾶς, ᾶσα, ἄν,
 G. π-αντός, ᾶσης, αντός,
 D. π-αντί, ᾶση, αντι,
 A. π-άντα, ᾶσαν, ἄν,
 V. π-ᾶς, ᾶσα, ἄν.

Dual.

N. A. V.

π-άντε, ᾶσα, άντε,

G. D.

π-άντοι, ᾶσαι, άντοι.

Plural.

- N. π-άντες, ᾶσαι, άντα,
 G. π-άντων, ασῶν, άντων,
 D. π-ᾶσι, ᾶσαις, ᾶσι,
 A. π-άντας, ᾶσας, άντα,
 V. π-άντες, ᾶσαι, άντα.

τιμῆς, *honored*.

Sing.

- N. τιμ-ῆς, ῆσσα, ῆν,
 G. τιμ-ῆντος, ῆσσης, ῆντος,
 D. τιμ-ῆντι, ῆσση, ῆντι,
 A. τιμ-ῆντα, ῆσσαν, ῆν,
 V. { τιμ-ῆν, & } ῆσσα, ῆν.
 * τιμ-ῆ, }

Dual.

N.A.V. τιμ-ῆντε, ῆσσα, ῆντε,

G.D. τιμ-ῆντοι, ῆσσαι, ῆντοι.

Plural.

- N. τιμ-ῆντες, ῆσσαι, ῆντα,
 G. τιμ-ῆντων, ῆσσῶν, ῆντων,
 D. τιμ-ῆσι, ῆσσαις, ῆσι,
 A. τιμ-ῆντας, ῆσσας, ῆντα,
 V. τιμ-ῆντες, ῆσσαι, ῆντα.

χαρίεις, *graceful*.

Sing.

- N. χαρί-εις, εσσα, εν,
 G. χαρί-εντος, ἐσσης, εντος,
 D. χαρί-εντι, ἐσση, εντι,
 A. χαρί-εντα, εссαν, εν,
 V. { χαρί-εν & } εσσα, εν.
 χαρί-ει, }

Dual.

N.A.V. χαρί-εντε, ἐσσαι, εντε,

G. D.

χαρί-έντοι, ἐσσαι, έντοι.

Plural.

- N. χαρί-εντες, εссαι, εντα,
 G. χαρί-έντων, εссῶν, έντων,
 D. χαρί-εσι, ἐσσαις, εσι,
 A. χαρί-εντας, ἐσσας, εντα,
 V. χαρί-εντες, εссαι, εντα.

τέρην, *tender*.

Sing.

- N. τέρ-ην, εйна, εν,
 G. τέρ-ενος, είνης, ενος,
 D. τέρ-ενι, είνη, ενι,
 A. τέρ-ενα, ειναν, εν,
 V. τέρ-εν, εйна, εν.

Dual.

N.A.V. τέρ-ενε, εйна, ενε,

G. D. τερ-ένοι, είναι, ένοι.

Plural.

- N. τέρ-ενες, ειναι, ενα,
 G. τερ-ένων, εινῶν, ένων,
 D. τέρ-εσι, είναις, εσι,
 A. τέρ-ενας, είνας, ενα,
 V. τέρ-ενες, ειναι, ενα.

* Τιμήεις, has, in the vocative case, τιμήην and τιμήει, whence we have τιμήην and τιμή in the contracted form.

πλακοῦς, *broad*.

Sing.

- N. πλακ-οῦς, οὔσσα, οὖν,
 G. πλακ-οὔντος, οὔσσης, οὔντος,
 D. πλακ-οὔντι, οὔσση, οὔντι,
 A. πλακ-οὔντα, οὔσσαν, οὖν,
 V. { πλακ-οὔν, } οὔσσα, οὖν.
 { † πλακ-οὔ, }

Dual.

N.A.V. πλακ-οὔντε, οὔσσα, οὖν-τε.

G.D. πλακ-οὔντοι, οὔσσαι, οὔντοι.

Plural.

- N. πλακ-οὔντες, οὔσσαι, οὔντα,
 G. πλακ-οὔντων, οὔσσων, οὔντων.
 D. πλακ-οὔσι, οὔσαις, οὔσι,
 A. πλακ-οὔντας, οὔσσας, οὔντα,
 V. πλακ-οὔντες, οὔσσαι, οὔντα.

Μέλας, *black*, and τάλας, *miserable*, borrow their feminine from the obsolete, μελαινος, and ταλαίνος.

Sing.

- N. μέλ-ας, αῖνα, αν,
 G. μέλ-ανος, αῖνης, ανος,
 D. μέλ-ανι, αῖνῃ, ανι,
 A. μέλ-ανα, αῖναν, αν,
 V. μέλ-αν, αῖνα, αν.

Dual.

N.A.V. μέλ-ανε, αῖνα, ανε,

G.D. μέλ-άνοι, αῖναι, άνοι.

Plural.

- N. μέλ-αρες, αῖναι, ανα,
 G. μέλ-άνων, αῖνῶν, άνων,
 D. μέλ-ασι, αῖναις, ασι,
 A. μέλ-ανας, αῖνας, ανα,
 V. μέλ-ανες, αῖναι, ανα.

In like manner τάλας.

Μέγας, *great*, borrows the feminine gender, with most of the masculine and neuter, from the obsolete μεγαλ-ος, η, ον.

Sing.

- N. μέγ-ας, άλη, α,
 G. μεγαλ-ου, ης, ου,
 D. μεγαλ-ω, η, ω,
 A. μέγ-αν, άλην, α.
 V. μέγ-α, άλη, α.

Dual.

N.A.V. μεγαλ-ω, α, ω,

G. D. μεγαλ-οι, αι, οιν.

Plural.

- N. μεγαλ-οι, αι, α,
 G. μεγαλ-ων, ων, ων,
 D. μεγαλ-οις, αις, οις,
 A. μεγαλ-ους, ας, α,
 V. μεγαλ-οι, αι, α.

Πολύς, *many*, borrows the feminine, and most of the masculine and neuter, from the obsolete πολλ-ός, ή, όν.

Sing.

- N. πολ-ύς, λή, ύ,
 G. πολ-λοῦ, λῆς, λοῦ,
 D. πολ-λῷ, λῇ, λῶ,
 A. πολ-ύν, λήν, ύ,
 V. πολ-ύ, λή, ύ.

Dual.

N.A.V. πολλ-ώ, ά, ώ,

G. D. πολλ-οῖν, αῖν, οῖν.

Plural.

- N. πολλ-οί, αί, ά,
 G. πολλ-ῶν, ῶν, ῶν,
 D. πολλ-οῖς, αῖς, οῖς,
 A. πολλ-ούς, άς, ά,
 V. πολλ-οί, αί, ά.

1. Πολύς is sometimes declined regularly by the poets like όξύς ; as, πολ-ύς, εἶα, υ, &c. Iliad A. 559.

† Contracted from πλακόειν, and πλακόει, the vocative of πλακόεις.

2. *Πολλός, πολλή, πολλόν*, is sometimes found regularly declined in all the cases.

TERMINATIONS PECULIAR TO PARTICIPLES.

<i>ων, ουσα, ουν,</i>	2d future active.	} after the 1st and 3d declensions.
<i>εις, εισα, εν,</i>	{ 1st and 2d aorist passive, and 2d conjugation of verbs in <i>μι</i> .	
<i>ους, ουσα, ον, 3d</i>		
<i>υς, υσα, υν, 4th</i>	{ Conjugation of verbs in <i>μι</i> .	
<i>ως, υια, ος,</i>		
<i>* ως, ωσα, ως,</i>	Perfect active and middle.	
	Perfect middle Ionic.	

Sing.		Sing.	
N. <i>τυπ-ῶν, οῦσα, οῦν,</i>		N. <i>τυφθ-είς, εἷσα, ἐν,</i>	
G. <i>τυπ-οῦντος, οὔσης, οὔντος,</i>		G. <i>τυφθ-έντος, εἰσης, έντος,</i>	
D. <i>τυπ-οῦντι, οὔσῃ, οὔντι,</i>		D. <i>τυφθ-έντι, εἰσῇ, έντι,</i>	
A. <i>τυπ-οῦντα, οὔσαν, οῦν,</i>		A. <i>τυφθ-έντα, εἷσαν, ἐν,</i>	
V. <i>τυπ-ῶν, οῦσα, οῦν.</i>		V. <i>τυφθ-είς, εἷσα, ἐν.</i>	
Dual.		Dual.	
N.A.V. <i>τυπ-οῦντε, οὔσα, οὔντε,</i>		N.A.V. <i>τυφθ-έντε, εἷσα, έντε,</i>	
G.D. <i>τυπ-οὔντοι, οὔσαιν, οὔν- τοι.</i>		G.D. <i>τυφθ-έντοι, εἷσαιν, έν- τοι.</i>	
Plural.		Plural.	
N. <i>τυπ-οῦντες, οὔσαι, οὔντα,</i>		N. <i>τυφθ-έντες, εἷσαι, έντα,</i>	
G. <i>τυπ-οὔντων, ουσῶν, ούντων,</i>		G. <i>τυφθ-έντων, εἰσῶν, έντων,</i>	
D. <i>τυπ-οῦσι, οὔσαις, οῦσι,</i>		D. <i>τυφθ-εἷσι, εἷσαις, εἷσι,</i>	
A. <i>τυπ-οῦντας, οὔσας, οὔντα,</i>		A. <i>τυφθ-έντας, εἷσας, έντα,</i>	
V. <i>τυπ-οῦντες, οὔσαι, οὔντα.</i>		V. <i>τυφθ-έντες, εἷσαι, έντα.</i>	
Sing.		Sing.	
N. <i>διδ-ούς, οὔσα, ὄν,</i>		N. <i>ζευγν-ύς, ὕσα, ὕν,</i>	
G. <i>διδ-όντος, οὔσης, ὄντος,</i>		G. <i>ζευγν-ύντος, ὕσης, ὕντος,</i>	
D. <i>διδ-όντι, οὔσῃ, ὄντι,</i>		D. <i>ζευγν-ύντι, ὕσῃ, ὕντι,</i>	
A. <i>διδ-όντα, οὔσαν, ὄν,</i>		A. <i>ζευγν-ύντα, ὕσαν, ὕν,</i>	
V. <i>διδ-ούς, οὔσα, ὄν.</i>		V. <i>ζευγν-ύς, ὕσα, ὕν.</i>	
Dual.		Dual.	
N.A.V. <i>διδ-όντε, οὔσα, ὄντε,</i>		N.A.V. <i>ζευγν-ύντε, ὕσα, ὕντε,</i>	
G.D. <i>διδ-όντοι, οὔσαιν, ὄντοι.</i>		G.D. <i>ζευγν-ύντοι, ὕσαιν, ὕντοι.</i>	
Plural.		Plural.	
N. <i>διδ-όντες, οὔσαι, ὄντα,</i>		N. <i>ζευγν-ύντες, ὕσαι, ὕντα,</i>	
G. <i>διδ-όντων, ουσῶν, ὄντων,</i>		G. <i>ζευγν-ύντων, ὕσῶν, ὕντων,</i>	
D. <i>διδ-οῦσι, οὔσαις, οῦσι,</i>		D. <i>ζευγν-ύσι, ὕσαις, ὕσι,</i>	
A. <i>διδ-όντας, οὔσας, ὄντα,</i>		A. <i>ζευγν-ύντας, ὕσας, ὕντα,</i>	
V. <i>διδ-όντες, οὔσαι, ὄντα.</i>		V. <i>ζευγν-ύντες, ὕσαι, ὕντα.</i>	

Contracted from *α-ως, α-υια, α-ος*.

ως.		ως contracted.	
Sing.		Sing.	
N. τετυφ-ώς, νῖα, ός,		N. έστι-ώς, ῶσα, ώς,	
G. τετυφ-ότος, νίας, ότος,		G. έστι-ῶτος, ῶσης, ῶτος,	
D. τετυφ-ότι, νία, ότι,		D. έστι-ῶτι, ῶση, ῶτι,	
A. τετυφ-ότα, νίαν, ός,		A. έστι-ῶτα, ῶσαν, ώς,	
V. τετυφ-ώς, νῖα, ός.		V. έστι-ώς, ῶσα, ώς.	
Dual.		Dual.	
N.A.V. τετυφ-ότε, νία, ότε,		N.A.V. έστι-ῶτε, ῶσα, ῶτε,	
G.D. τετυφ-ότιον, νίαιν, ότιον.		G.D. έστι-ῶτιον, ῶσαιν, ῶτιον.	
Plural.		Plural.	
N. τετυφ-ότες, νῖαι, ότα,		N. έστι-ῶτες, ῶσαι, ῶτα,	
G. τετυφ-ότων, νίων, ότων,		G. έστι-ῶτων, ῶσῶν, ῶτων,	
D. τετυφ-όσι, νίαις, όσι,		D. έστι-ῶσι, ῶσαις, ῶσι,	
A. τετυφ-ότας, νίας, ότα,		A. έστι-ῶτας, ῶσας, ῶτα,	
V. τετυφ-ότες, νῖαι, ότα.		V. έστι-ῶτες, ῶσαι, ῶτα.	

ADJECTIVES OF TWO ENDINGS.

EXAMPLES.

ἐνδοξος, *glorious*.

Sing.		Dual.		Plural.	
M. and F.		N. M. F. and N.		M. and F. N.	
N. ἐνδοξ-ος,	ον,	N. A. V.		N. ἐνδοξ-οι,	α,
G. ἐνδόξ-ου,		ἐνδόξ-ω,		G. ἐνδόξ-ων,	
D. ἐνδόξ-ω,				D. ἐνδόξ-οις,	
A. ἐνδοξ-ον,		G. D.		A. ἐνδόξ-ους,	α,
V. ἐνδοξ-ε,	ον.	ἐνδόξ-οιν.		V. ἐνδοξ-οι,	α.

μεγαλήτωρ, *magnanimous*.

Sing.		Dual.		Plural.	
N. μεγαλήτ-ωρ,		N. A. V.		N. μεγαλήτ-ορες,	
G. μεγαλήτ-ορος,	ορ,	μεγαλήτ-ορες,		G. μεγαλήτ-όρων,	ορα,
D. μεγαλήτ-ορι,				D. μεγαλήτ-ορσι,	
A. μεγαλήτ-ορα,	ορ,	G. D.		A. μεγαλήτ-ορας,	ορα,
V. μεγαλήτ-ορ.		μεγαλήτ-όροιιν.		V. μεγαλήτ-ορες,	ορα.

ἄσινας, *overflowing*.

Sing.		Dual.		Plural.	
N. ἄσιν-ας,		N. A. V.		N. ἄσιν-αντες,	
G. ἄσιν-αντος,	αν,	ἄσιν-αντε,		G. ἄσιν-άντων,	αντα,
D. ἄσιν-αντι,				D. ἄσιν-ασι,	
A. ἄσιν-αντα,	αν,	G. D.		A. ἄσιν-αντας,	αντα,
V. ἄσιν-αν.		ἄσιν-άντοιιν.		V. ἄσιν-αντες,	αντα,

εὐχαρις, agreeable.

Sing.		Dual.		Plural.
M. and F.		N. M. F. and N.		M. and F.
N. εὐχαρ-ις,		N. A. V.		N. εὐχάρ-ιτες,
G. εὐχάρ-ιτος,		εὐχάρ-ιτε,		G. εὐχαρ-ιτων,
D. εὐχάρ-ιτι,				D. εὐχάρ-ισι,
A. εὐχάρ-ια, & ιν, ι,		G. D.		A. εὐχάρ-ιας,
V. εὐχαρ-ι.		εὐχαρ-ιτοιν.		V. εὐχάρ-ιτες,

ἄδακρυς, tearless.

Sing.		Dual.		Plural.
		N. A. V.		
N. ἄδακρ-υς,	υ,	N. A. V.		N. ἄδακρ-υες, υ;
G. ἄδακρ-υος,		ἄδακρ-υε,		G. ἄδακρ-ύων,
D. ἄδακρ-υι,				D. ἄδακρ-υσι,
A. ἄδακρ-υα,	υ,	G. D.		A. ἄδακρ-υας, υ;
V. αδακρ-υ.		ἄδακρ-ύοιν.		V. ἄδακρ-υες, υς

*δίπους, two-footed.**

Sing.		Dual.		Plural.
		N. A. V.		
N. δίπ-ους,	ουν,	N. A. V.		N. δίπ-οδες,
G. δίπ-οδος,		δίπ-οδε,		G. δίπ-οδων,
D. δίπ-οδι,				D. δίπ-οσι,
A. δίπ-οδα & ουν, ουν,		G. D.		A. δίπ-οδας,
V. δίπ-ους, & ου, ουν.		δίπ-όδοιν.		V. δίπ-οδες,

ἄρρεν, male.

Sing.		Dual.		Plural.
		N. A. V.		
N. ἄρρ-ην,	εν,	N. A. V.		N. ἄρρ-ενες,
G. ἄρρ-ενος,		ἄρρ-ενε,		G. ἄρρ-ένων,
D. ἄρρ-ενι,				D. ἄρρ-εσι,
A. ἄρρ-ενα,	εν,	G. D.		A. ἄρρ-ενας,
V. ἄρρ-εν.		ἄρρ-ένοιν.		V. ἄρρ-ενες,

εὐγες,† fertile.

Sing.		Dual.		Plural.
		N. A. V.		
N. εὐγε-ως,	ων,	N. A. V. εὐγε-ω,		N. εὐγε-ω,
G. εὐγε-ω,				G. εὐγε-ων,
D. εὐγε-ω,				D. εὐγε-ως,
A. εὐγε-ων,		G. D. εὐγε-ων.		A. εὐγε-ως,
V. εὐγε-ως,	ων.			V. εὐγε-ω,

* After the substantives of which they are compounded. Thus δους, ουν; G. -οντος; D. -οντι; A. -οντα, ουν. Contracted compound nouns of the 2d declension; thus, εὐν-ους, ουν; G. -ου; D. -φι; A. V. -ου, ουν. In the same manner, those of μῆνᾱ; as, δίμνους, &c.

† The compounds of ἔρως, γέλως, sometimes those of κίρως, with one termination; as, δύσερ-ως, ως; G. -ωτος; πλίως has three terminations, πλίως, πλία, πλίων; sometimes the neuter loses the final, ἀγήρω for ἀγήρων.

ἀληθής, true.

Sing.		Dual.		Plural.		
N. and F.		N.	M. F. and N.	N.	M. and F.	N.*
N. ἀληθ-ής,	ές,	N. A. V.		N. ἀληθ-έες, εἶς, έα, ἡ,		
G. ἀληθ-έος,	οῦς,	ἀληθ-έε, ἡ,		G. ἀληθ-έων,	ῶν,	
D. ἀληθ-έν,	εἶ,			D. ἀληθ-έσι,		
A. ἀληθ-έα,	ῆ, ές,	G. D.		A. ἀληθ-έας, εἷς, έα, ἡ,		
V. ἀληθ-ές.		ἀληθ-έοιν, οῖν.		V. ἀληθ-έες, εἷς, έα, ἡ.		

γείτων, bordering.

Sing.		Dual.		Plural.	
N.				N.	
γείτ-ων,	ον,	N.A.V. γείτ-ονε,		γείτ-ονες,	ονα,
G. γείτ-ονος,				G. γείτ-όνων,	
D. γείτ-ονι,				D. γείτ-οσι,	
A. γείτ-ονα,	ον,	G.D. γείτ-όνοιν.		A. γείτ-ονας,	ονα,
V. γείτ-ον.				V. γείτ-ονες,	ονα.

Comparatives in *ων* are declined like *γείτων*, except in the accusative singular, and the nominative, accusative and vocative plural.

M.	F.	N.
Sing.		
N. μείζ-ων, (<i>greater</i>),		μείζ-ον,
G. μείζ-ονος,		
D. μείζ-ονι,		
A. μείζ-ονα, μείζ-οα, μείζ-ω, μείζ-ον,		
V. μείζ-ον.		
Dual.		
N. A. V. μείζ-ονε,		
G. D. μείζ-όνοιν.		
Plural.		
N. μείζ-ονες, μείζ-οες, μείζ-ους, μείζ-ονα, μείζ-οα, μείζ-ω,		
G. μείζ-όνων,		
D. μείζ-οσι,		
A. μείζ-ονας, μείζ-οας, μείζ-ους, μείζ-ονα, μείζ-οα, μείζ-ω,		
V. μείζ-ονες, μείζ-οες, μείζ-ους, μείζ-ονα, μείζ-οα, μείζ-ω.		

Some substantives are contracted like *μείζ-ων*; as, Ἀπόλλων, Acc. Ἀπόλλωνα, Ἀπόλλωα, Ἀπόλλω.

* Those which have a vowel before *α*, are contracted into *ᾱ*; as, ἔγια, ἔγιᾱ.

Adjectives of two endings are sometimes declined with three by the Poets; as, ἔρημ-ος, -η, ον. There are a few which commonly take a distinct termination in the feminine; as, τέρ-ην, -εῖνα, εν, αἰώνι-ος, -α, ον.

Compounds in ης, and especially those in της, have only one ending; as, νεφεληγερέτης, &c. In the Æolic and Doric dialects, they end in τα; as, νεφεληγερέτα.

ADJECTIVES OF ONE ENDING.

These are mostly of the common gender, and want the neuter. They are, 1. Adjectives compounded with substantives which remain unchanged; as, πολύχειρ, &c. 2. Those derived from πατήρ and μήτηρ; as, ἀπάτωρ, &c. 3. Adjectives in ης-ητος, ως-ωτος, ας-αδος, ις-ιδος, ξ and ψ. All these take the form of the third declension of nouns. 4. Adjectives in ης and ας, which take the form of the first declension of nouns; as, ἐθελοντής-ου; these are all masculine.

COMPARISON OF ADJECTIVES.

Comparison is made in τερος, τatos, or ιων, ιστος.

1. The comparative and superlative are formed by adding τερος, and τatos to the positive; as,

μάκαρ, (happy,) μακάρ-τερος, μακάρ-τατος.

ἀπλους, (simple,) ἀπλούς-τερος, ἀπλούς-τατος.

—ος drops σ; as, μακρός, (long,) μακρό-τερος, μακρό-τατος, and if the penult is short, changes ο into ω;* as, σοφός, (wise,) σοφώ-τερος, σοφώ-τατος.

When the penult is doubtful, i. e. either long or short, it may have ο or ω; as, ικανός, (sufficient,) ικανό-τερος, ικανό-τατος, or ικανώ-τερος, ικανώ-τατος.

—εις is changed into ες, as, χαρίεις, (graceful,) χαρίεις-τερος, χαρίεις-τατος.

—ας, —ης, and —υς, add τερος, and τatos to the neuter.

μέλας, (black,) μελάν-τερος, μελάν-τατος,

εὐρύς, (broad,) εὐρύ-τερος, εὐρύ-τατος.

—ων and —ην, to the nominative plural; as, σώφρων, (prudent,) σωφρωνέσ-τερος, σωφρωνέσ-τατος. τέρην, (tender,) τρενέσ-τερος, τρενέσ-τατος.

* Else four short vowels would come together. To avoid three, Homer sometimes lengthens a short one.

-ξ turns -ς of the nominative plural into *ιστερος*, *ιστατος*; as, *βλάξ*, (*stupid*), *βλάκες*, *βλακ-ιστερος*, *βλακ-ιστατος*.

The Attics compare many adjectives by *ιστερος*, *ιστατος*; *αίτερος*, *αίτατος*; *έστερος*, *έστατος*; The last is common with the Ionics; as,

λάλος, (*loquacious*), *λαλίσ-τερος*, *λαλίστατος*.
φίλος, (*friendly*), *φιλαίτερος*, *φιλαίτατος*.
αφθονος, (*unpenurying*), *αφθονέστερος*, *αφθονέστατος*.

II. Some adjectives in *υς*, have the comparison in *ων* and *ιστος*, as, *ήδύς*, *ήδιων*, *ήδιστος*.

1. Some adjectives in *ος*, derived from substantives, have the comparison in *ων* and *ιστος*, formed from the original word; as,

καλός, (*beautiful*), (from *κάλλος-εος*), *καλλίων*, *κάλλιστος*,
έχθρός, (*hostile*), (from *έχθος-εος*), *έχθίων*, *έχθιστος*,
οϊκτός, (*miserable*), (from *οϊκτος-ου*), *οϊκτιστος*,
αίσχρός, (*base*), (from *αΐσχος-εος*), *αΐσχιων*, *αΐσχιστος*,
άλγεινός, (*painful*), (from *άλγος*), *άλγιων*, *άλγιστος*,
μακρός, (*long*), (from *μηκος-εος*), *μάσσων*, *μήκιστος*,
So, μικρός, (*small*), (fr. the verb *μῖω*, ob.) *μείων*, *μείστος*,

also regular.

So likewise,

κακός, (*bad*), *κακίων*, (*κακώτερος*), *κάκιστος*,
 also, *χείρων*, *χείριστος*.

φίλος, (*friendly*), { *φιλίων*, *φίλιστος*,
 φίλτερος,* *φίλτατος*.
βραδύς, (*slow*), { *βραδύτερος*, *βραδύτατος*,
 βραδίων, *βράδιστος*.
ώκός, (*swift*), { *ώκύτερος*, *ώκύτατος*,
 ώκίων, *ώκιστος*.

2. The termination *ων*, with the preceding consonant, is often changed into *σων*, and by the Attics into *τιων*; as,

βραδύς, (*slow*), { *βραδίων*,
 βράσσω, } *βράδιστος*, also regular.
ταχύς, (*quick*), { *ταχίων*,†
 θάσσω, } *τάχιστος*, do.
 θάττων, A.

* For *φιλώτερος*, *φιλώτατος*.

† *Ταχίων* became *Θακίων* by transposition of the breathing; (Vide Metathesis, page 6,) and thence *θάσσω*.

<i>ἐλαχὺς</i> , (<i>little</i>),	$\left\{ \begin{array}{l} \text{ἐλάσσων},* \\ \text{ἥσσων},\dagger \end{array} \right.$	$\left\{ \begin{array}{l} \text{ἐλάχιστος, also regular.} \\ \text{ἥκιστος.} \end{array} \right.$
<i>μέγας</i> , (<i>great</i>),	$\left\{ \begin{array}{l} \text{μείζων,} \\ \text{μέζων, I.} \end{array} \right.$	$\left\{ \begin{array}{l} \\ \text{μέγιστος.} \end{array} \right.$

Μέγας, as from *μεγύς*, makes regularly *μεγίων*, *μέγιστος*. By the rule, *μεγίων* becomes *μέσσων*, and, changing *σσ* into *ζ*, *μέζων*, which was lengthened into *μειζων*; so, *ὀλίγος*, (*ὀλιγίων*, *ὀλίσων*,) *ὀλίζων*, *ὀλίγιστος*, also regular.

3. A letter is sometimes dropped in comparison; as, *ῥάδιος*, (*easy*), *ῥαίων*, *ῥαίσιος*, } for *ῥαδίων*, *ῥαδιστος*.
ῥάων, *ῥᾶσιος*, }

φίλος, (*friendly*), *φίλιτερος*, *φίλιτατος* for *φιλώτερος*, *φιλώτατος*.
παλαιός, (*ancient*), *παλαιτερος*, *παλαιτατος*, for

θέρσιος, (*hot*),

παλαιότερος, *παλαιότατος*, for
παλαιώτερος, *παλαιώτατος*.
θερείτερος, *θερείτατος*, for
θερειότερος, *θερειότατος*.

πολύς, (*much*),

πλείων and *πλέων*, *πλείστος*, for
πολίων, *πόλιστος*.

ἀγαθός, (*good*), *ἀμείνων*, *ἀγαθώτατος*.

βελτίων, *βελτιστος*.

κρείσσων,† } *κράτιστος*.
κρείττων, A. }

ἀρείων, *ἀριστος*.

λωίων, *λῶσιος*.

φέρτερος, *φέρτατος*, or *φέριστος*.

COMPARISON FROM PREPOSITIONS.

πρό, (*before*), *πρότερος*, *πρώτος*.

ἐξ, (*from*), *ἔσχατος*.

ὑπέρ, (*above*), *ὑπέρτερος*, *ὑπέρτατος*, and *ὑπατος*.

ADVERBS.

πλησίον, (*near*), *πλησιαιτερος*, *πλησιαιτατος*.

ὑψι, (*high*), *ὑψιστος*.

* For *ἐλαχίων*.

† For *ἑκίων*, from obsolete *ἑκός*.

‡ For *κρατίων*, changed into *κράσσων*, and *κρείσσων*, and lengthened into *κρείσσων*.

NOUNS.

κέρδος, (*gain*,) κερδίων, κέρδιτος.
 βασιλεύς, (*king*,) βασιλεύτερος, βασιλεύτατος.

Sometimes, particularly in the Poets, new comparatives and superlatives, are derived from comparatives and superlatives already in use; as, χειρότερος-ότατος; καλλιώτερος.

NUMERALS.

The Greeks used the letters of the alphabet to denote numbers, taking α for one, ι for ten, and ρ for a hundred. But their letters being only twenty-four, they introduced three other characters: Vau, ς, 6; Cophe, Ϙ, 90; Sanpi, ϙ, 900. Thousands were denoted by the same letters with a stroke under them, as, α, 1000.

α, 1.	ι, 10.	ρ, 100.	α, 1000.	ια, 11.
β, 2.	κ, 20.	σ, 200.	β, 2000.	ιβ, 12.
γ, 3.	λ, 30.	τ, 300.	γ, 3000.	ιγ, 13.
δ, 4.	μ, 40.	υ, 400.	δ, 4000.	ιδ, 14.
ε, 5.	ν, 50.	φ, 500.	ε, 5000.	ιε, 15.
ς, 6.	ξ, 60.	χ, 600.	ς, 6000.	ις, 16.
ζ, 7.	ο, 70.	ψ, 700.	ζ, 7000.	ιζ, 17.
η, 8.	π, 80.	ω, 800.	η, 8000.	ιη, 18.
θ, 9.	Ϙ, 90.	ϙ, 900.	θ, 9000.	ιθ, 19.

1. When letters are used to denote numbers, an oblique stroke is drawn over them; as, α', 1; β', 2.

2. The first letter in the name of a number, was sometimes put for that number; as, I for ια, from μία, one; II, from πέντε, five; Δ, from δέκα, ten; H, from HEKATON, one hundred; X, from Χίλιοι, a thousand; M, from Μύριοι, ten thousand.

Letters thus used, except II, may be placed together to the amount of four, to express numbers; as, IIII, 4; ΔΔII, 22, HH, 200; ΔΔΔΔ, 40; MMMM, 40,000. These letters, when enclosed within a II were multiplied by five, πέντε; as, ΠΑ, 50.

3. Each letter may denote a number, according to its place in the alphabet; as α, 1; β, 2; γ, 3; and so on to ω, 24.

Cardinal Numbers.

Ordinal Numbers.

εἷς,	one.	πρῶτος,	first.
δύο,	two.	δεύτερος,	second.
τρεις,	three.	τρίτος,	third.
τέσσαρες,	four.	τέταρτος,	fourth.
πέντε,	five.	πέμπτος,	fifth.
ἕξ,	six.	ἕκτος,	sixth.
ἐπτά,	seven.	ἑβδομος,	seventh.
ὀκτώ,	eight.	ὀγδοος,	eighth.
ἐννέα,	nine.	ἐννατος,	ninth.
δέκα,	ten.	δέκατος,	tenth.
ἐνδεκα,	eleven.	ἐνδέκατος,	eleventh.
δώδεκα,	twelve.	δωδέκατος,	twelfth.
δεκατρεῖς,	thirteen.	τρισκαίδέκατος,	thirteenth.
δεκατέσσαρες,	fourteen.	τεσσαρεσκαίδέκατος,	fourteenth.
δεκαπέντε,	fifteen.	πεντεκαίδέκατος,	fifteenth.
δεκαἕξ,	sixteen.	ἑξκαίδέκατος,	sixteenth.
δεκαεπτά,	seventeen.	ἐπτακαίδέκατος,	seventeenth.
δεκαοκτώ,	eighteen.	ὀκτοκαίδέκατος,	eighteenth.
δεκαεννέα,	nineteen.	ἐννεακαίδέκατος,	nineteenth.
εἴκοσι,	twenty.	εἰκοστός,	twentieth.
εἴκοσιεἷς, &c.	twenty-one.	εἰκοστός, πρῶτος, &c.	20first.
τριακόνα,	thirty.	τριακοστός,	thirtieth. [&c.]
τεσσαράκοντα,	forty.	τεσσαρακοστός,	fortieth.
πεντήκοντα,	fifty.	πεντηκοστός,	fiftieth.
ἑξήκοντα,	sixty.	ἑξηκοστός,	sixtieth.
ἑβδομήκοντα,	seventy.	ἑβδομηκοστός,	seventieth.
ὀγδοήκοντα,	eighty.	ὀγδοηκοστός,	eightieth.
ἐννενήκοντα,	ninety.	ἐννενηκοστός,	ninetieth.
ἑκατόν,	a hundred.	ἑκατοστός,	a hundredth.
διακόσι-οι,-αι,-α,	two-hundred.	διακοσιοστός,	two hundredth.
χίλι-οι,-αι,-α,	a thousand.	χιλιοστός,	a thousandth.
μύρι-οι,-αι,-α,	ten thousand.	μυριοστός,	ten thousandth.
ἑκατοντακισμύρι- οι,-αι,-α.	} a million.	ἑκατοντακισμυ- ριοστός.	} a millionth.

All the cardinal numbers, from *τέσσαρες*, *four*, to *ἑκατόν* *a hundred*, are undeclined ; all above a hundred are declined ; as, *διακόσι-οι,-αι,-α*, *two hundred*.

All ordinal numbers are adjectives of three endings, and regularly declined ; like *καλ-ός,-ή,-όν*, or *μακρ-ός,-ά,-όν*.

Examples of the Declension of εἷς, one; δύο, two; τρεῖς, three; τέσσαρες, four.

Sing.			
	M.	F.	N.
N.	εἷς,	μία,	έν,
G.	ένός,	μιᾶς,	ένός,
D.	ένί,	μιᾶ,	ένί,
A.	έναν,	μίαν,	έν.

	M.	F.	N.
{	οὐδεις,	οὐδεμία,	οὐδέν,* &c.
	μηδεις,	μηδεμία,	μηδέν, &c.

Dual.		Plur.	Plur.
			M. & F. N.
N. }	δύο and δύω,†	N. —	N. τρεῖς, τρία,
A. }		G. δύων,	G. τριῶν,
G. }	δυοῖν and δυεῖν.	D. δυσί.	D. τρισί,
D. }		A. —	A. τρεῖς, τρία.

Plur.		
	M.	F. and N.
N.	τέσσαρες,	τέσσαρα,
G.	τεσσάρων,	
D.	τέσσαρσι,	
A.	τέσσαρας,	τέσσαρα.

1. Οὐδεις, and μηδεις are sometimes resolved into their component parts, for the sake of greater strength; as, οὐδ' ὑφ' ένος, τών πώποτε ανθρώπων κρατήθεντες, *having been overpowered by not one of those who then lived.* Xen. Hel. V. 41.

2. Instead of δύο and δυοῖν, Homer often uses δοιοί, δοιούς, δοιοίς; derived from δοίος.

3. From twelve to twenty, the least of the two numbers is commonly placed first with και between them; as, τρία και δέκα; if the larger precedes, the και is omitted; as, δεκαπέντε. When three numbers are united, the largest is placed first, with και between them, as, νέας έκατόν και είκοσι και έπτά.

Οκτώ and έννέα are rarely or never thus united with other numbers: As in Latin *duodeviginti* is 18, so in Greek,

* Οὐδίνες, οὐδίνας, μηδίνες, μηδίνας, μηδίσι, &c. sometimes occur.—From εἷς one, is formed ἕτερος, the other (of two;) and from οὐδεις μηδεις; οὐδέτερος, μηδέτερος, neither (of two,) by rejecting ε as well as ι.

* Δύο is sometimes an indeclinable; Od. x, 515; Ib. v, 407.

(using a participle of the verb δέω,) ἐδασίλευσα δυοῖν δέοντα τσσηράκοντα ἔττα, *he reigned 38 years.*

4. In expressing a *mixed* number whose fractional part was 1-2 (as 6 1-2) an *ordinal*, next greater than the whole number, was prefixed *in the singular* to the coin, weight, &c. with *ἡμι* between them; as, ἑβδομον ἡμιτάλαντον, 6 1-2 *talents*; τρίτον ἡμιδραχμον, 2 1-2 *drachmæ*. When the *cardinal* number was prefixed in the plural, the sense was different; as, τρία ἡμιτάλαντα, *three half talents, or a talent and a half.*

PRONOUNS.

PERSONAL PRONOUNS.

Sing.	Dual.	Plural.
N. ἐγῶ, I.	N. A. νῶι, νῶ,	N. ἡμεῖς,
G. ἐμοῦ, or μου,	G. D. νῶιν, νῶν.	G. ἡμῶν,
D. ἐμοί, or μοί,		D. ἡμῖν,
A. ἐμέ, or μέ.		A. ἡμᾶς.

Sing.	Dual.	Plural.
N. σύ, thou.	N. A. σφῶι, σφῶ,	N. ὑμεῖς,
G. σοῦ,	G. D. σφῶιν, σφῶν.	G. ὑμῶν,
D. σοί,		D. ὑμῖν,
A. σέ.		A. ὑμᾶς.

Sing.	Dual.	Plural.
N. — he.	N. A. σφωέ, σφέ,	N. σφεῖς, N. σφέα,
G. οὗ,	G. D. σφωῖν, σφῖν.	G. σφῶν,
D. οἱ,		D. σφῖσι,
A. ἐ.		A. σφᾶς, N. σφέα.

I. Γς is often annexed to these pronouns for the sake of emphasis; as, ἐγωγς, σύγς.

II. The pronoun οὗ, is generally reflexive, in the Attic prose writers, and means, "*himself*," &c.

POSSESSIVE PRONOUNS.

These are formed from the personal pronouns, and are regularly declined like *καλός*.

From

<i>ἐμοῦ</i> ; <i>ἐ-μός</i> , <i>ἡ</i> , <i>όν</i> , mine.	<i>ἡμεῖς</i> ; <i>ἡμέτερος</i> , α, <i>ον</i> , our.
<i>σοῦ</i> ; <i>σός</i> , <i>σῆ</i> , <i>σόν</i> , thine.	<i>ὕμεῖς</i> ; <i>ὕμέτερος</i> , α, <i>ον</i> , your.
<i>οὗ</i> ; <i>ὅς</i> , (or <i>ἐ-ος</i>), <i>ἡ</i> , <i>όν</i> , his,	<i>σφεῖς</i> ; <i>σφέτερος</i> , α, <i>ον</i> , their.*
<i>her, its.</i>	<i>σφός</i> , <i>σφή</i> , <i>σφόν</i> , their.

The ancient poets used *νωίτερος*, and *σφωίτερος*, from the duals, *νωί* and *σφωί*.

RELATIVE PRONOUN.

Sing.			Dual.			Plural.		
N.	<i>ὅς</i> , <i>ῆ</i> , <i>ὄ</i> ,		N. A.	<i>ὦ</i> , <i>ᾶ</i> , <i>ῶ</i> ,		N.	<i>οῖ</i> , <i>αῖ</i> , <i>ᾶ</i> ,	
Ἰ.	<i>οὗ</i> , <i>ῆς</i> , <i>οῦ</i> ,					G.	<i>ῶν</i> , <i>ῶν</i> , <i>ῶν</i> ,	
Ἦ.	<i>ῶ</i> , <i>ῆ</i> , <i>ῶ</i> ,		G. D.	<i>οῖν</i> , <i>αῖν</i> , <i>οῖν</i> .		D.	<i>οῖς</i> , <i>αῖς</i> , <i>οῖς</i> ,	
Ἀ.	<i>ὄν</i> , <i>ῆν</i> , <i>ὄ</i> .					A.	<i>οῦς</i> , <i>ᾶς</i> , <i>ᾶ</i> .	

I. *ὅς* is frequently used in the sense of *he*, as, *ἡ δὲ ὅς*, *said he* ; also, *ὅς μιν*, *the one* ; *ὅς δὲ*, *the other*.

II. To *ὅς* the indefinite *τις*, or the enclitic *περ* is often added to increase the force ; as, *ὅστις*, *ὅσπερ*, *whoever*. For the sake of greater force, *δῆποτε* is sometimes added ; as, *ὅστις δῆποτε*, *whosoever*.

DEMONSTRATIVE PRONOUNS.

Αὐτός, *he*, and *ἐκεῖνος*, *this*, are declined like *ὅς* ; but for the accusative of *αὐτός*, *μιν* or *νιν* are often used, in both numbers and all genders.

In the nominative, *αὐτός* denotes *self* ; as, *αὐτὸς ἔφη*, *he himself said it* ; *παρεγένετο αὐτός*, *I came myself*. *Ὁ αὐτός* denotes, *the same* ; as, *ὁ αὐτὸς ἀνὴρ*, *the same man*.

* Sometimes, "your," II. 2, 189.—Also *his*, among the poets.

In the oblique cases it also denotes, *self*, when placed in apposition to a noun: as, *αὐτὸν τὸν βασιλέα*, *the king himself*. Otherwise it denotes simply the third person; as, *εἶπεν αὐτοῖς*, *he said to them*. In this sense it always follows other words in the same clause.

Οὗτος, *αὕτη*, *τούτο*, *this one*, is compounded of the article *ὁ* and *αὐτός*. It is declined, and prefixes, *τ* like the article thus:

Sing.			
N.	οὗτος,	αὕτη,	τούτο,
G.	τούτου,	ταύτης,	τούτου,
D.	τούτῳ,	ταύτῃ,	τούτῳ,
A.	τούτον,	ταύτην,	τούτο.

Dual.			
N.A.	τούτῳ,	ταῦτα,	τούτῳ,
G.D.	τούτοιν,	ταύταιν,	τούτοιν.

Plural.			
N.	οὗτοι,	αὗται,	ταῦτα,
G.	τούτων,	ταύτων,	τούτων,
D.	τούτοις,	ταύταις,	τούτοις,
A.	τούτους,	ταύτας,	ταῦτα.

In the same manner are declined *τοιοῦτος*, *τηλικούτος*, and *τοσοῦτος*.

1. In the Attic writers the demonstratives *οὗτος* and *ἐκεῖνος*, often assume *ι*, with the *accent*, to indicate more forcibly as, *οὗτοσί*, *τουτουί*, *τουτώι*; but *α* or *ο* at the end of a word is dropped, and *ι* joined to the letter preceding; as, *ταυτί* for *ταῦτα*, instead of *ταυταί*; *ἐκσινί* for *ἐκσινοί*; *ι* also follows the enclitic *γέ*; as, *τούτό γε*, *τουτογί*.

3. *Ταῦτα* must be carefully distinguished from *ταῦτά*, *the same*, which is formed by crasis, from *τα* and *αὐτά*.

RECIPROCAL PRONOUNS.

From the personal pronouns and *αὐτός*, are compounded, *ἐμμευτοῦ*, *σεαυτοῦ*, *ἐαυτοῦ*, *myself*, *thyself*, *himself*.

Sing.	Plural.
N. _____	N. _____
G. <i>ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ,</i>	G. <i>ἀλλήλων, ων, ων,</i>
D. <i>ἑαυτῷ, ἑαυτῇ, ἑαυτῷ,</i>	D. <i>ἀλλήλοις, αἰς, οἰς,</i>
A. <i>ἑαυτόν, ἑαυτήν, ἑαυτό.</i>	A. <i>ἀλλήλους, ας, α.</i>
Plural.	
N. _____	
G. <i>ἑαυτῶν, ἑαυτῶν, ἑαυτῶν,</i>	
D. <i>ἑαυτοῖς, ἑαυταῖς, ἑαυτοῖς,</i>	
A. <i>ἑαυτούς, ἑαυτάς, ἑαυτά.</i>	

Homer never uses these reciprocals ; but, *ἄμὲ αὐτῶν, σὲ αὐτόν,* and *ἔ αὐτόν,* or *αὐτόν.*

They have no nominative, because a reciprocity of action is exerted on the agent ; and *ἑαυτοῦ* alone has a plural.

Αὐτοῦ, &c. is often found by crasis, for *ἑαυτοῦ,* and *σαν- τοῦ* for *σεαυτοῦ.*

INTERROGATIVE AND INDEFINITE PRONOUNS.

Sing.	<i>τίς, τί.</i> Dual.	Plural.
N. <i>τίς, τί, who.</i>	N. & A. <i>τίς,</i>	N. <i>τίνες, τίνα,</i>
G. <i>τίνος,</i>	G. & D. <i>τίνων,</i>	G. <i>τίνων,</i>
D. <i>τίνι,</i>		D. <i>τίσι,</i>
A. <i>τίνα, τί.</i>		A. <i>τίνας, τίνα.</i>

The indefinite pronoun *τίς, τί, any, some one,* is similar in declension, and is distinguished from the interrogative, by the grave accent, in the nominative of the singular number ; and in the other cases, by an accent on the last syllable. It is often enclitic and used without an accent.

From *οὐ* and *μή* in composition with *τίς* are formed *οὔτις, μήτις, no one, none,* which are declined like *τίς.*

**Οστις, whoever,* is a compound of *ὅς,* and *τίς.*

N. *ὅστις ἦτις, ὅτι, or ὅ, τι.* G. *οὗτινος, ἡστινος, οὗτινος.*
D. *ὧτινι, ἡτινι, &c.*

From *ὅστις,* and *οὗν,* is formed **Οστισοῦν, whoever,* which is declined like *ὅστις,* retaining the termination *οὖν,* in the several cases.

The Attics use *τοῦ* for *τίνος,* *τοῦ* and *τῷ* for *τίνος, τινί ;* *ἅπαντα* for *τίνα ;* and *ἅπανα* and *ἅπανα* for *τινά.* **Οτον* is also used for *οὗτινος,* and *ὅτῳ* for *ὧτινι.*

Δεῖνα, *some one*, is of all genders, and is thus declined, N. A. *δεῖνα*, G. *δεῖνατος*, or *δεῖνος*, D. *δεῖνατι*, or *δεῖνι*, Plu. N. *οἱ δεῖνες*. It is sometimes undeclined, Aris. Thes. 622.

1. *τίς*, as an interrogative, has the responsive *ὅστις*; as, *τίς τοῦτο ἐποίησε*; *who did this?* *οὐκ οἶδα ὅστις*; *I know not who*.

2. Anciently there was another interrogative pronoun, viz. *πός*, *πή*, *πό*, *where?* or *in what place?* and its responsive, *ὅπος*, *ὅπη*, *ὅπο*, *there*, or *in that place*. They are now used as adverbs, in the genitive and dative singular only. From them are formed, in the comparative, *πότερος-α-ον*, *which one*, (of two) and its responsive, *ὁπότερος*. From them also are derived many adjectives and adverbs now in use.

Among the pronouns are ranked the *gentile* adjectives, derived from *δάπεδον*, *the soil*, and a substantive pronoun: viz. *ἡμεδαπός-ή-όν*, *of our country, or people*; *ποδαπός-ή-ον*, *of what country or people?* *ὑμεδαπός-ή-όν*, *of your country or people*.

From the neuter of the article, of the relative *ὅς*, interrogative *πός*, and its responsive *ὅπος*, are derived other adjectives much in use; as,

Article.	Relative.
<i>τό</i> , <i>the</i> .	<i>ὅ</i> , <i>which</i> ,
<i>τοῖος</i> , <i>of the kind</i> .	<i>οἷος</i> , <i>of which kind</i> .
<i>τόσος</i> , <i>of the number</i> .	<i>ὅσος</i> , <i>of which number</i> .
<i>τηλίκος</i> , <i>of the size</i> .	<i>ἡλίκος</i> , <i>of which size</i> .
Interrogative.	Responsive.
<i>πό</i> , <i>what</i> .	<i>ὁπό</i> , <i>of what</i> .
<i>ποῖος</i> , <i>of what kind</i> .	<i>ὁποῖος</i> , <i>of that kind</i> .
<i>ποσός</i> , <i>of what number</i> .	<i>ὁπόσος</i> , <i>of that number</i> .
<i>πηλίκος</i> , <i>of what size</i> .	<i>ὁπηλίκος</i> , <i>of that size</i> .

From these and *οὗτος*, are derived *τοιούτος*, *τοιαύτη*, *τοιούτο*, *of this kind*; *τοσοῦτος*, *of this number*; *τηλικούτος*, *of this size*.

VERBS.

Verbs are divided into active or transitive; neuter or intransitive; and deponent.

Deponent verbs have an active signification with the *form* of the passive; as, *δέχομαι*, *I receive*. Tenses, however, are frequently borrowed from the middle, but without its peculiar meaning; as, *έδέξαμην*, *I received*.

Neuter verbs have the *form* of the active, passive, or middle; but the action which they describe, is confined within the subject or agent; as, *τρέχω*, *I run*. Hence they are often called intransitives.

Active or transitive verbs, point out the relation of the subject or nominative, to some person or object.

This relation, in Greek, is three-fold, and gives rise to the distinction of *voices*.

1. The subject or agent may act on some other person or object; as, *λούω τινα*, *I wash some one*. This gives rise to the active voice.

2. He may be acted upon by another; as, *λούομαι*, (*ὑπὸ τινός*;) *I am washed by some one*. This gives rise to the passive voice.

3. He may be acted upon by himself; as, *λούομαι*, (*ὑφ' ἑμαντιού*;) *I am washed by myself*; or simply, *I bathe*. This gives rise, in a limited number of verbs, to the middle voice, which has the form of the passive, except in the aorists and futures;* and arises naturally from it.

1. THE MIDDLE denotes an action of the subject upon himself. Thus *στεφανῶσαι*, is *to crown another*; *στεφανῶσασθαι*, *to crown one's self*; *ἀπάγξαι*, *to strangle or hang another*; *ἀπάγξασθαι*, *to hang one's self*; *φυλάττειν*, *to guard another*; *φυλάττεσθαι*, *to guard one's self*. The instances are few, however, in which the middle is thus used to denote a direct physical action on one's self. Commonly, in such cases, the active is used with the reciprocals, *ἑμαντόν*, *ἑαυτόν*, &c., and sometimes the reciprocal is understood; as, *παρεστέλλαι*, (supp. *ἑμαντόν*;) *to present myself*.

As the action of the middle verb terminates on the agent, it often becomes nearly identical with the neuter or intransitive verb as defined above. Thus, from *στέλλειν*, *to send another forth*, comes *στέλλεσθαι*, *to travel*, i. e. *to send one's self forth*; from *πλάττειν*, *to make another wander*, *πλάττεσθαι*, *to wander*; from *φοβεῖν*, *to terrify*, *φοβέσθαι*, *to fear*; from *παύειν*, *to cause to cease*, *παύεσθαι*, *to cease*; from

* What are called the perfect and pluperfect *middle*, belong properly to the active voice.

σὺωχεῖν, to feast another, *σὺωχεῖσθαι*, to banquet or regal one's self; from *πείθειν*, to persuade, *πειθεσθαι*, to persuade one's self, to believe, to obey. In many cases of this kind, where the original meaning of the active is obsolete the peculiar sense of the middle cannot be ascertained, and the verb is classed among the neuters.

In other cases, however, middle verbs are transitive, and take an accusative after them; either because in the active they govern two accusatives; as, *περαιεῖν τινα τὸν ποταμόν*, to pass one over the river, *περαιεῖσθαι τὸν ποταμόν*, to pass (one's self) over a river; *λούσασθαι τὴν κεφαλὴν*, to wash one's head; *ἐνδύσασθαι χειῶνα*, to put on one's robe, &c. or because the action, though properly intransitive, is considered in relation to some object; as, *φυλάττεσθαι τινα*, to guard (one's self) as to some one; *φοβεῖσθαι τοὺς θεούς*, to revere the Gods; *τίλλεσθαι τινα*, (to pull out one's hair,) to mourn, on account of some one.

II. By a natural transition, the middle denotes what we do for ourselves; as, *πόλεμον ποιῆσαι*, is to make war, *πόλεμον ποιήσασθαι*, to make war in our own defense; *αἰρεῖν*, to take, *αἰρεῖσθαι*, to take for one's self, to choose; *αἰτεῖν*, to ask, *αἰτεῖσθαι*, to ask for one's self; *ἀφαιρεῖν*, to take away, *ἀφαιρεῖσθαι*, to take away for one's benefit; *τιμωρῆσασθαι*, to avenge one's self; *κλαίειν*, to weep for another, *κλαύσασθαι*, to weep for one's self; *ποιεῖσθαι*, to make for one's self; *καταστήσασθαι φύλακας*, to place guards for one's own preservation.

III. The middle denotes what we do among ourselves; as *συνθήκας ποιήσασθαι*, to make leagues between themselves; *βουλεύειν*, to counsel, *βουλεύεσθαι*, to take counsel between themselves; *διαλύειν*, to reconcile others, *διαλύεσθαι*, to be reconciled among themselves. Verbs of contending, disputing, &c. have reference generally to both parties, and are therefore in the middle; as, *μάχεσθαι*, *pugnare inter se*. When the active is used, the reference is to one of the parties; as, *λοιδορεῖν*, to revile some one, *λοιδορεῖσθαι*, to revile each other.

IV. The middle denotes that which we cause to be done for ourselves; as, *ἀπογράψασθαι*, to cause one's self to be enrolled; *παραθεῖναι τράπεζαν*, is to set a table for another; *παραθέσθαι τράπεζαν*, to cause a table to be set for us; *γράφαι νόμον*, is to propose a law; *γράφασθαι τινα*, is to cause a person, i. e. to cause one's name to be written down as

the accuser of another; διδάσκειν, is to teach, διδάσθαι, to cause one to be taught in our behalf; πρὸςθεύειν, to go as an ambassador, πρὸςθεύεσθαι, to send an ambassador.

The peculiar signification of the middle is most obvious in the aorists, especially in the first aorist. The future has commonly an active meaning; as, ἀκούσομαι, I shall hear. Sometimes, however, it is passive.

What are called the perfect and pluperfect middle, have never the signification of the middle verb. Most commonly they are neuters in signification.

The passive has sometimes the signification of the middle, especially in the aorist and perfect; as, ἐκοιμήθησαν, they slept; ἀλλαγείς, you changed yourself; πεποιημένος, having made for himself; φανῆναι, to show one's self or appear. This arises from the intimate connection between the passive and middle, as explained above.

The active has sometimes the meaning of the middle; as, παῦε τοῦ λόγου, (for παῦσον,) cease your speech. Eu. Or. 288.

The middle is often merely active, without any trace of its distinctive meaning; as, παρέχειν, and παρέχεσθαι, to present; ἀποφαίνειν and ἀποφαίνεσθαι, to make appear.

The active is sometimes used for the passive; as, ἐδῶκα, I have been taken. So likewise the passive for the active; as, The weapons ἃ ὁ πάππος ἐπεποίητο, "which his (Cyrus's) grandfather had caused to be made." Xen. Such anomalies are common in most languages.

TENSES.

The tenses are divided into two classes;

I. The present, perfect, and future, called the leading tenses.

II. The aorist, the imperfect, and pluperfect, called the historical tenses; and used chiefly in narration.

The leading tenses have their basis in the present time. From that, as a fixed point, the speaker looks forward, in the future tense, to an action, as yet to be; and back in the perfect, to an action, as past and completed, but generally as still existing in its effects, or consequences, or attendant

circumstances; as, *γεγραπται*, *it has been* (and remains) *written*; *γαμένηκα*, *I have been* (and am) *married*.

In the historical tenses, the speaker goes back in imagination, to the past scene, and gives a relation of the events. In doing this, he may represent an action in three different ways.

1. Simply as done or accomplished; as, *ἔγραψα*, *I wrote*: this is the aorist.

2. As protracted or continued, during a certain period of past time; as, *ἔγραφον*, *I was writing*: this is the imperfect.

3. As done previous to a certain time, but extending into it, either in itself, or its consequences, or its attendant circumstances; as, *ἐστειχίστο*, *had been fortified* (and remained so:) this is the pluperfect.

We shall now consider more particularly, under each of the tenses, their several uses.

PRESENT.—The present, besides its appropriate use, is employed to express general truths: as, *ζῶα τρέχει*, *animals run*. In animated narration, it is used for the aorist; the reader being transported back, in imagination, to the scene; as, *ἀναβαίνει οὖν Κῦρος*, *Cyrus therefore goes up*. In a similar manner, it is sometimes put for the future.

IMPERFECT.—The imperfect represents an action as *continuing*, during the whole of the main action related; or during some of its accompanying circumstances, or particular scenes, whether related or implied; as, *Ἐἰτ' ἐν οἷς ἡμάρτανον οἱ ἄλλοι καὶ κακῶς ἐφρόνουν, οὗτός παρσκευάζετο καὶ κατὰ πάντων ἐφύετο*, "*Thus while others were committing errors, and forming rash judgments, he was preparing himself, and growing strong against them all.*" Here the several acts described, continued throughout the whole of the period referred to. *Ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτρέποντο καὶ οἱ μὲν πελτασταὶ εὐθύς εἶποντο, οἱ δὲ ὀπλίται ἐν τάξει εἶποντο*. "*But when the heavy armed troops were near, they, (the barbarians) turned their backs; and the Pelastæ followed on, (a protracted action) and the heavy armed troops pursued, (a protracted action) in order.*" Here the action was continued, during the time implied in a particular part of the battle. The imperfect is used, from its expressing the continuance of an action, to denote that which is done *habitually*, or even from *time to time*; as, *ὁ ἵπποκόμος τὸν ἵππον ἑτερίβει καὶ ἐκτένιζε πάσας ἡμέρας*, "*the groom kept rubbing the horse every day.*" *Ὅστις δ' ἀφικνεῖτο*

καὶ βασιλεύς πρὸς αὐτόν. *Whoever came to him (from time) from the king, &c.*

ECT.—The Perfect is not properly a tense of narrative. It considers the mind of the speaker, as fixed upon sent time, and as making mention of something done completed in past time; and which most commonly *still* either in itself, or its consequences, or attendant circumstances; as, Ὁ μὲν πόλεμος πάντων ἡμᾶς ἀπεστέρηκε, ἡμεῖς τε, πενσετέρους πεποίηκε, καὶ πολλοὺς κινδύνους εἰς ἡνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε, καὶ τρόπον τεταλαιπώρηκεν, “*The war has deprived us, (we remain so,) of every thing; and has made us, (and we are,) very poor; it compelled us, (formerly, in the past, to endure many dangers; it has set us at variance, (we still continue so,) with the Greeks; and has in every way made us wretched,*” (as we now are.) Here the difference between the perfect and the aorist, is clearly shown. The perfect presents the present is thus a prominent idea in the perfect, the perfect sometimes loses sight, in a great measure, of the past and rests on the existing results. Thus the perfect becomes nearly identical with the present; as, Ὁς ὀφείλεις, “*thou who guardest.*” This is uniformly the case with verbs, whose present denotes the commencement of an action; as, δέδοικα, φοβόμην, “*I am afraid;*” πέσκει, “*I suffer.*”

PERFECT.—The Pluperfect expresses an action as completed in past time, but which still continued, during a subsequent past time, either in itself, or its consequences, or in any circumstances. It is therefore to the past, the perfect is to the present; as, οἷς γὰρ εὐτυχήσαντες ἔπειτα, οὐ μετρίως ἐπέχρηστο, “*for the good fortune they, (the Beotians,) had gained at Leuctra, (and continued for a time to enjoy,) they had not used with moderation (during a subsequent period.)*” Ἡ Οἰνὴ ἐτεταίχιστο, καὶ φρουρῇ Ἀθηναῖοι ἐχρῶντο, “*for Œnoe had been, (remained,) fortified; and the Athenians were using it as a strong hold.*” Here the pluperfect denotes an action completed at a past time, but continuing in its consequences, during a subsequent past time. The imperfect denotes an action completed, but simply continued, during a period of the present. In those verbs, whose perfect has the sense of the present, the pluperfect has the sense of the imperfect; as, ἦν, “*I was afraid.*”

AORIST.—The preterites hitherto considered, represent an action as *continued* or *protracted* in various ways. In distinction from these, the aorist represents a past action as simply *done* or *accomplished*; without reference to *duration* of time in doing it, or to its *subsequent* existence, in its effects. It does not *exclude* these, however, and represent an action as momentary and evanescent: but merely *omits all* reference to them, and fixes the mind on the single idea of the *accomplishment* of the action. In narration, the aorist is often intermingled with the imperfect, because the speaker wishes to fix the attention, at one time on the continuance; at another, barely on its accomplishment; as, Κλέαρχος, δὲ συνήγαγεν, (the mere act,) ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε (continued,) πολλὸν χρόνον ἐστώς· οἱ δὲ ὁρῶντες ἐθαύμαζον (continued,) καὶ ἐσιώπων (continued,) εἶτα ἔλεξεν (the mere act,) τοιάδε.—“*But Clearchus collected an assembly of his troops; and first he stood and continued for a long time, weeping. And they looking on remained in amazement, and continued silent. Then he spoke these things.*” In many instances, the imperfect is used instead of the aorist, to denote a thing as *permanent* at a past time; as, ἐπεὶ δὲ ἐδόκει αὐτῷ ἤδη πορεύεσθαι, “*when it was now his opinion, that the time had arrived for him to depart.*” In such cases, as well as in many others, the imperfect and aorist are rendered into English by the same word. The aorist is often rendered into English by the perfect or pluperfect *have* or *had*; because in our language these tenses are less limited than in Greek, and often express merely the *accomplishment* of a past action, under certain circumstances. Demosthenes says, for example, “if Eschines *had* accused me, (κατηγόρησεν,) as to those things merely, in respect to which he was conducting the accusation, (ἐδίωκε, a continued action in the imperfect,) I should immediately have answered to the indictment. But since he has been wasting (ἀνάλωκε: here the mind of the speaker *remains* in the *present*, and therefore the perfect is used,) much of his speech upon other topics; and as to almost all of them has belied me; (κατεψεύσατο, here the speaker goes back to the action as merely *accomplished*, and therefore the aorist is used,) I think it right and necessary to say a few things on this subject.”

The aorist is sometimes used for the Greek perfect and

pluperfect ; viz. when the idea of continuance is sufficiently clear from the context ; or when the speaker wishes to direct the attention, chiefly to the *action* and not its *results* ; as, “ We go over the treasures of the ancient philosophers, which they have left us, (κατέλιπον,) in their writings :” “ For the Assyrians had sent him (ἔπεμψε,) as an ambassador.” Thus the aorist is more frequent in narration than the pluperfect ; especially after εἰ, ἐπειδή, &c.

The aorist is often used to express that which has generally and indefinitely happened, and is, therefore, “ wont to be ;” as, “ A ship with its sheet rope stretched, is apt to dip, (ἔθαψε,) but rises again (ἔσση,) if one relaxes the sheet.” Eurip. In some cases, especially among the Tragedians, the aorist is put for the present, when it cannot be rendered by “ wont ;” apparently to denote the action, as completely determined and unalterable.

All the other preterites, says Buttman, in his larger Grammar, are confined in their use to certain cases ; but the aorist is used universally, where the relations denoted by the other past tenses, either do not exist or are not intended by the speaker, to be distinctly pointed out. No difference, in sense, can be discovered between the first and second aorists ; and indeed very few verbs have both in use.

FUTURE.—The simple Future, besides its appropriate meaning, has sometimes the sense of μέλλει, “ is to be,” and “ must ;” as, “ If the company of guards is to be (ἔσται,) as orderly as possible,” &c. Plato. “ How are those, who are brought up to govern, superior in their condition to others, if they *must* hunger and thirst ;” (πεινῆσουσι καὶ διψήσουσι.) Xen.

PAULO-POST FUTURE.—The paulo-post future bears the same relation to the future tense, as the perfect does to the present. It sometimes is rendered by *shall have*, and sometimes denotes the continuance of a future action ; as, ἐγγεγραμμέναι, “ *will remain enrolled.*” In some cases, it denotes *instantaneous* action ; by marking, not the beginning, but accomplishment of a future action ; as, “ what shall I do ?” “ Speak, and it shall be *instantly* done,” (παραξεται.) Arist. Hence it was called the paulo-post future.

The appropriate meaning of the tenses is most strongly marked, in the indicative mood, and the participles.

In the other moods, they have sometimes, as in the indicative, their appropriate sense.

In the perfect, for example, το ἀγκύριον ἀνεσπίασθω, "*let the anchor be weighed,*" (and remain so;) τὴν θύραν κλεισθαι, "*that the door remain shut;*" εἰθ' ὁ υἱός νενικήκει, "*Oh! may my son have conquered.*" Thus too the aorist retains its appropriate sense. Sometimes the peculiar meaning of the tense is lost, and the time is decided by the indicative on which it depends. In these cases, the aorist denotes an action as merely *done* or *accomplished*; the present, as *passing* or *continued*; as, Καλέσας δὲ ὁ Κῦρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι (the mere act,) αὐτῇ τὴν τε γυναῖκα καὶ τὴν σκηνήν. "*And Cyrus calling Araspes the Median, commanded him to guard the women and the tent.*" But in repeating the words immediately after, the author says, ταύτην οὖν ἐκέλευσε ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἄν αὐτὸς λάβῃ. "*Her, therefore, Cyrus commanded Araspes to guard, until he himself might receive her.*" Here the action of guarding, was to be *continued until*, &c. and therefore the present was used. In many instances, the nature of the case makes this distinction scarcely perceptible, and then the present and aorist are equivalent; especially in the imperative. The perfect imperative sometimes denotes the action more emphatically; as, πεπεισάσθω, "*let it have been attempted,*" i. e. only make the attempt.

The participle of the aorist retains its appropriate sense and is rendered by, "after that," or "having;" as, καλέσας, "*after that he had called.*" The participle of the perfect usually does the same, and denotes the present, as connected with the past.

MOODS.

The indicative represents a thing, as actually existing, in past, present, or future time. The subjunctive and optative united, represent a thing, either as contingent, or in relation to the feelings and conceptions of the mind respecting it. The indicative has, therefore, a greater extent, in Greek than in Latin; and corresponds more nearly to the English in-

dicative.* Thus, in negative propositions with the relative; "No one bears arms with me, ὅστις μὴ ἱκανός ἐστι, who is not able, (in Latin, *qui non possit*,) to endure equal labors with myself." Here the optative εἴη αὖν, would denote mere probability; "who might not be able," &c. Thus ὁρᾷτε τί ποιοῦμεν, means, "you see what we are actually doing;" ὁρᾷτε τί ποιῶμεν, "you see what we are to do."

We shall now consider, the use of the moods, under several distinct heads.

Narration.

When a writer, in narration, states not his own views; but what has been said or thought by another, if what the speaker said is given in his *own* words, (*Oratio directa*,) the indicative is used: if in the words of the narrator, (*Oratio obliqua*,) the optative is used without αὖν, whether the action be past, present, or future; as, "That at one moment you might hear them, announcing, κακείνος ἐντὸς εἴη πυλῶν, καὶ μηδὲν εἰχοίθ' ὑμεῖς ποιῆσαι, that he, (Philip,) was within the pass of Thermopyle; and that you had nothing to do." Dem. de Corona.

Exception 1. The *indicative* is frequently used, (in the *Oratio obliqua*,) as though the expressions given, were those which were actually used. "The Plateans consulted, whether κατακαύσουσιν, they shall (should) burn them, as they were; or χρησονται, shall (should) do something else."

2. In quoting the language of any one, ὅτι and ὥς, are generally followed by the *indicative*; as, "They having said beforehand, ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν, that they will (would) free Greece." Sometimes these two modes of construction are intermingled; as, ἔλεγεν ὅτι ἐλευθέρους ἐστί, καὶ τὸ γένος εἴη Μιλήσιος, πέμπσεις δὲ αὐτὸν Παισιῶν. "He said, that he was free, that he was a Milesian by birth, and that Pasion sent him.†

3. In the *Oratio obliqua*, the indicative may be used in all single propositions or members, not necessarily consid-

* It is sometimes even put where the subjunctive would be used in English.

† Thus too, after ὅτι, when it means "because," the indicative and optative are interchanged.

ered as uttered in the *person* of another; as, ἐκέλευε τῆς αὐτοῦ χώρας οἰκεῖν, ὅπου βούλοινται, "He commanded them to inhabit any part of his country, they will."

Dependent Clauses.

After certain particles: (as, ἵνα, *that*, &c.) a dependent clause has the sense of the subjunctive. But, the subjunctive in Greek having no imperfect and pluperfect, these tenses are supplied by the optative. The *time* of the dependent clause is determined by that of the primary one and hence the

RULE.—A present or future, in the primary clause, is followed, in the dependent one, by the *subjunctive*. The historical tenses are followed by the *optative*.*

The following are the principal cases which occur under this rule.

I. After ἵνα, ὅφρα, ὅπως, ὥς, the rule particularly applies

Examples.—In the Subjunctive, ἐθέλεις ὅφρ' αὐτός ἔχη γέρας; *do you wish that you yourself may have a reward?* In the Optative, ἀπιέναι ἐκέλευε, —ἵνα σῶς οἴκαδ' ἔλθοι; "He commanded him to depart, that he might return home safe." When the present is used in narration for the aorist, it is of course followed, as the aorist would be, by the optative. On the contrary, when the aorist of the imperative is used for the present, it is followed by the subjunctive. II. A. 119.

Exception 1. The optative is frequently put after the present, instead of the subjunctive, in cases where there is *doubt* or *uncertainty* as to the act; as, διηγησόμεθα ἢ ἐπιμέλονται, ὥς ἂν βέλτιστοι εἶεν οἱ πολῖται; "We will relate by what means they take care, to have their citizens the best possible." Here the subjunctive would represent the result with too much confidence.

2. When the verb of the dependent clause really denotes a *past* action, it is put in the optative, even after the present; as, "Take care, lest what has been spoken should have been (σῆ) mere ostentation."

3. On the other hand, the verb is frequently in the subjunctive, after the historical tenses, if the action which it represents, continues to the *present* time; as, "I removed

* Thus the subjunctive corresponds to the present, "*may*;" the optative to the imperfect, *might, could, should*, &c. of the English verb.

the darkness from your eyes, that you *may* (might) *ἴδωσιν*) both God and man."

The *future of the indicative*, is regularly put for the subjunctive after *ὅπως*; as, "When Cyrus had come off with disadvantage, he deliberates," *ὅπως μήποτε εἴτε ἔσται*; *shall* (may) be no longer subject to his brother: possible, (*βασίλευσι*,) *shall* (may) rule in his

So likewise after *μή*, when it follows verbs denoting *hope* or *fear*.

α, *μή*, *ὥς*, are often found, with an *indicative* of the present; as, "They were struck with terror, lest through age I might have) lost (*ἐξέστηκα*) my reason."

In other instances occur, in which the general rule above is not observed; but the optative is put for the subjunctive, or vice versa. Thucydides almost universally uses the optative after the historical tenses. Still the rule is adhered to by most writers, unless some peculiar circumstance demands a departure from it.

After certain particles of time, when the discourse relates to a past action, which was not limited to a precise time, but was frequently repeated by different persons, and in different places, the same rule prevails.* The subjunctive, *ἐπὶν*, *ἐπειδάν*, *ὅταν*, *ὅπότεν*, follows the present tense: the optative, with the same adverbs, (dropping *ν* viz. *ἐπεὶ*, *ἐπειδή*, *ὅτε*, *ὅποτε*, follows the historical tenses.

Examples:—In the Subjunctive; "But I return to the ships with little, and that dear to me, *ἐπὶν* *ὥς* when I am weary with fighting."—In the Optative; "For godlike Menelaus often entertained him at his house *ὅποτε Κρήτηθεν ἔκ οἱ το*, when (from time to time) he came to Crete." In some instances the optative is put, after *ὅτε* and *ἐπειδάν*; and the subjunctive, with *ὅτε*, *ἐπειδή*, contrary to the general rule.

After particles of time, which limit a future action, by fixing it before or up to which, the action takes place; as, *ἕως*, *πρὶν*, *μέχρι* *οὗ*, *εἰσόκειν*, &c. the same rule applies.

Examples:—In the Subjunctive; "But remain, O all of you, Achæians; until (*εἰσόκειν*) we take (*ἐλθῶμεν*) the city of Priam."—In the Optative; "But Mithras, blowing up the swift north wind, and stilled the waves, unmingled (*ἔως ὅγῃς μίγσει*) with the Phœaciens."

Sometimes the rule applies, when there is no repetition of the action.

Thus, in narration, "He commanded them to guard the horses, until a signal should be given them, (*ἕως ἃν τί σήμα νθσίη*.)" Sometimes the subjunctive is used for the optative; as, "Cyrus commanded Araspes to guard her, *ἕως ἃν αὐτὸς λάθῃ*, until he himself *may* (might) take her.*

When the particles, *ἕως*, &c. refer to a *past* action, they are followed by the indicative; as, "The ambassadors sat down three months in Macedonia, until Philip returned (*ἤλθε*) from Thrace."

III. After relatives and participles, used *indefinitely*; as, *ὅς*, *ὅστις*, *οἷος*, *any* person or thing; *ὅπου*, *any* where; *ὅθεν*, from *any* place, &c. the same rule prevails. The subjunctive, with *ἃν*, is used for a present or future action; the optative without *ἃν*, for a past action. Examples:—In the Subjunctive; "Ἐπεσθε, ὅποι ἃν τις ἡγήται, *follow where any one may lead.*" In general propositions, expressing what is commonly true, the subjunctive is in like manner, much used. In the Optative; "But whatsoever (*ὅν*) man, of the common people, he saw (*ἵδοι*) or found, (*εἶφεύροι*) crying out, he smote (*ἐλάσασκε*) with the sceptre."† From this is to be distinguished the case of the relative, in *independent* propositions, where the optative has the sense of the English potential; as, "what is that knowledge, *ἡμᾶς εὐδαίμονας ποιήσας*, which *can* make us happy."

The relative *ὅς*, has sometimes, like the Latin, *qui*, the sense of *ἵνα*, *that*; as, "but come let us send chosen men, *οἳ ἔλθωσι*, that they may go."

Conditional Propositions.

One principle controls all examples of this kind. When a case is taken as *actual*, the indicative is used; (or in commands, the imperative;) when as *doubtful* but probable, the subjunctive; when as merely *hypothetical*, the optative. The following may serve as examples.

1. When an actual case is supposed, and the result is certain, both verbs are put in the indicative; (or in a command, the second, in the imperative;) as, *εἰ σὺ ἐλθῇς, ἐγὼ βωμολήσω*.

* Such cases seem to arise from the tendency in Greek narration, to make every thing present to the mind. Thus relating the command of Cyrus as though nearly in the exact words.

† In some cases, the optative is used, when the subjunctive should be, and vice versa.

αὶ θεοί; if there are altars, there are Gods; εἰ τι
δοῖς; if you have any thing, give it.

A determinate case *supposed* (but *denied* really to ex-
press a *hypothetical* consequence, has the indicative with
the condition; and the indicative, with *αν*, (to give
hypothetical character,) in the consequence; as, in *pres-*
ent, εἰ τι εἰχεν, εἰδίδου αὖ; if he had any thing,
he would give it. Here the second verb is in the imperfect:
εἰ τι εἰσεν, εἰδίδου αὖ; if he had had any thing, he would have
given it. Here the second verb is, generally, in the aorist.†
In such cases, a reservation is made in the mind, that the fact
supposed is really not so.

When a future case is supposed, as *probable*, though
not *actual*; with an *actual* result, (provided the condition
place.) The subjunctive present is used in the condi-
tion, the indicative future, or imperative in the result; as,
εἰ χωμεν, δώσομεν; if we should have any thing,
we will give it. When the supposition refers to a time, *pre-*
sented to another future time, (the English second future,
have,) the aorist of the subjunctive is used, in the con-
dition, with some phrase, or particle of time, into which αὖ
is put; as, ἐπειδαν ἅπαντα ἀκούσῃς, κρινάτης, when
thou shalt have heard all, judge.

In a merely *hypothetical* case. The optative, with *ει*, is
used in the condition; and the optative, with αὖ, in the re-
sult; as, εἰ τις ταῦτα ποιῇ, μέγα μ' αὖ ὠφελήσει; if
any one should do this, he would greatly aid me." In
such cases the subjunctive, with εἰ or αὖ, is put for the
condition, in the *condition*, to mark it as more probable; as,
εἰ δέχοιτο, ὁπότε λαμβανέτω; if he would receive (φέρει) splendid gifts from Paris, if
he could see (αὖ κεν ἴδῃ) Menelaus fall by your arrow." So
the subjunctive with αὖ, in the *conclusion*; as, "if you
did attempt (πειρηθείης) to meet the danger with arms,
bow and multitude of arrows, would not avail you;"
αὖ χεῖρ ἴσμεν σι.)

— *αν* is sometimes omitted, in conclusions with ἤν; and some-
times, for the sake of greater force, the present is used, instead of the
aorist in the conclusion; as, "If the charges were true, (ἦσαν ἀλη-
θῆς) it is not, (i. e. would not be) possible (οὐκ ἔστι) for the city to take
vengeance." Dem. de Corona.

Sometimes in the imperfect; as, "they would have looked on, (ἴδον-
τες) if these things had not been decreed, (ἐγρέφη.)"

Other examples might be given, as an *actual* case supposed, in the condition, and a merely *hypothetical* conclusion; here the first would have the indicative with *εἰ*; and the second, the optative with *ἄν*. A merely *hypothetical* supposition, but a *determinate* result; here the first would have the optative with *εἰ*, and the second the indicative; as, "If these things should seem (*δοκοίη*) to be very aggravated crimes, none of them *are* chargeable upon me." All such cases are controlled by the general principles heretofore stated; though individual instances of irregularity may be found.

All conditional propositions may, in Greek, be turned into the infinitive or participle, with *ἄν*; as, *οἴονται ἄν ἀμαχέσθαι ἄν, συμμάχους προσλαμβάνοντες*; "*they think they might retrieve their fortune in war, by obtaining allies.*"

The Optative and Subjunctive, in Abstract or Independent Propositions.

The optative and subjunctive seem to have been originally used, only in one clause of a sentence, as *connected* with another. In the progress of language, the *connected* clause has often been dropped, in which case it is implied or understood. Thus in English, "*I would advise you, to take these measures:*" Here, "*if I might venture to give my advice,*" is implied. In this hypothetical or softened manner of expressing an opinion, desire, or determination, use is chiefly made of the optative.

Optative in Independent Propositions.

1. The optative is used, *without* *ἄν*, to express a wish or prayer; as, "May the Greeks suffer punishment, (*τίσσειαν*) for my tears, from thine arrows." In this case, *εἴθε*, *εἰ*, *ὄς*, *πῶς*, are often used with the optative.*

2. In connection with *ἄν*, it denotes doubt, conjecture, bare possibility; or in expressions of volition, not a fixed resolution, but only an inclination to a thing; as, *τινὲς ἄν εἴεν νομεῖς*; "*they were perhaps, (probably,) some shepherds.*" "On any other day, *οὐκ ἄν εἴτε γευσάιαιτο*, they

* If the wish relates to any thing *past*, the indicative aorist is put with *εἴθε*, without *ἄν*; the imperfect is likewise used, when an action is *continued* from the past to the present.

hardly taste it;" ἔγωγε ἡδέως ἄν θessaαίμην, "I should see them with joy."

3. It is often used to express the most definite assertions, with politeness and modesty; as, οὐκ ἐστ' ἄν κρύψαιμι; "I will (would) no longer conceal it from you." Οὐχ ἦκει, οὐδ' ἄν ἦξει δεῦρο; "he has not come, and will not come back."

4. Sometimes it is used for the imperative; as, χοροῖς ἄν εἴσω, you may go out. Παιδα δέ μοι λύσαιτε φίλην, "but release to me my beloved daughter." So in a negative interrogation for the imperative; as, "do not drag away, οὐκ ἄν ἐρύσαιο, (thou wouldst not drag away?) this man to the battle." This turn of expression, however, often gives greater emphasis to the command.

5. It is often used for the indicative, giving an air of indeterminateness to the circumstances of an action, which is determinate in itself; as, τῶν νεῶν ἃς, καταδύσειαν, "the ships which they may, (or might) have sunk." This form is very common in English; as "Bring all the books, which you may have with you," i. e. "all which it may be the fact that you have," or more directly, "all you have."

6. It is also used for the potential mood, denoting power or volition; as, οὐκ ἄν δὲ μείνειας αὐτόν; could you not withstand him? ἐθέλησειεν ἄν; would he be willing? "Though you have suffered much evil, it is possible, that you may yet come (ἄν εἴτε ἔκκοισθες,) to Ithaca." "The corporeal is that, which any one may touch, and see, and drink, and eat." (ἄν ἄψαιτο, καὶ ἴδοι, καὶ πίοι, καὶ φάγοι.)

7. It is used for a past indicative, to denote the repetition of an action; as, ἐπαρτεν ἃ δόξειεν αὐτῷ; "he did what (from time to time) seemed right to him." "Those whom he saw, from time to time, (ἴδοι) moving in order and silently, he praised." In these cases, no uncertainty should be attributed to the expression.

Subjunctive in Independent Propositions.

1. The subjunctive is used without ἄν, in exhortations, or when any thing is to be done, in the first person singular, or plural; as, μαχώμεθα, "let us fight;" ἴδωμ' ἅτιν' ἐργα τέτυκται, "let me see what has been done." In such cases the optative will generally be used in the second and third persons; as, Ἐλθωμεν δ' ἀνὰ ἄστυ, βοή δ' ὤκιστα γένοιτο.

“Let us go through the city, and let a shout be quickly raised.”

2. In questions of indecision or doubt, without *ἄν*; as, *εἰπόμεν, ἢ σιγῶμεν*; *shall we speak, or be silent?* *τί φῶ*; *what am I to say?* *τί ποιῶ*; *what am I to do?* *ποῦ τρέπωμαί*; *whither shall (may) I turn myself?* In like manner, after *βούλει*;^{*} as, *βούλει λάβωμαί*; *do you wish I should take it?* *βούλει προσθήῃς*; for *προσθεῖναι*; *do you wish to add?* So in questions of indignation, when the command of another is repeated; as, Dion. “I command thee, *Æschylus*, to be silent.” *Æs.* “I be silent, (*σιωπῶ*) before this man?”

3. The subjunctive with *ἄν* or *ἔάν*, is often used for the future indicative: as, “But I will lead away (*δέ κ' ἄγω*) the fair cheeked *Briseis*.” This is especially the case, after *μή* or *οὐ μή*; as, *οὐ γάρ μή ποτε εὑρηῃς*; “*you will never find.*” The *ἄν* is sometimes omitted.

4. The subjunctive is frequently used for the imperative. In prohibitions with *μή* or its compounds, the subjunctive used for the imperative is put in the *aorist*, not in the present; as, *μηδὲ φωνῇν ἄνδρα σχησθῆς*; “*do not suffer me to speak*,” “Be silent, (*σίγα*, in the imper.) and tell to no one (*μηδενὶ εἰπῆς*, subj.) this thing.” *Herod.*

The indicative, in all its tenses, is often used with *ἄν*, where, in Latin and English, the subjunctive would be used; as, *ἐπεὶ διὰ γέ νῦν αἶψά τοις, πάλαι ἄν ἀπολώλατε*; “*since of yourselves, you would long since have perished.*”†

DERIVATION.

Certain terminations are used in the formation of verbs, of which the following are worthy of notice.

1. *έω* and *εύω*. These express chiefly the *state* or *act* of the word, from which they are derived; as, from *κοινωνός*, *a partaker*, *κοινωνεῖν*, *to partake*; from *βασιλεύς*, *a king*, *βασιλεύειν*, *to reign*. These terminations are, likewise, used to denote the *exercise* of the quality; as, from *ἵππος*, *a horse*, *ἵππεύειν*, *to practice riding*.

^{*} Here *ἵνα* is understood.

† On the subject of moods, see *Matthiæ's Larger Grammar*, Vol. II. 740—827—where the exceptions to these general principles are considered at large.

2. *αω*. These denote commonly, the *possession* of a thing in a high degree, or else *performance*; as, from *κόμη*, *hair*, *κομᾶν*, to have long hair; from *τιμή*, *honor*, *τιμᾶν*, to honor.

3. *οω*. These denote, 1. *Making* a thing; as, from *δῆλος*, *clear*, *δηλοῦν*, to make clear. 2. *Working* in any thing; as, from *χρυσός*, *gold*, *χρυσοῦν*, to gild. 3. *Furnishing* a thing; as, from *στέφανος*, a crown, *στεφανοῦν*, to crown.

4. *αζω* and *ιζω*. When applied to *persons*, these denote adopting the manners, language, &c. of some one; as, *ἐλληνίζειν*, to act the Greek.

5. *αινω* and *υνω*. These denote *imparting* some quality; as, from *ἡδύς*, *sweet*, *ἡδύνειν*, to sweeten; from *λευκός*, *white*, *συνκαίνειν*, to whiten.

6. *Desideratives* expressing *desire*. These are commonly formed by changing the future tense *σω*, into a new present *σειω*: as, from *γελάσω*, *γελασειω*, I should like to laugh. Desideratives likewise end in *αω* or *αιω*; as, *στρατηγιᾶν*, to desire to be a general.

7. *Frequentatives*. These end in *ζω*; as, from *αἰτεῖν*, to ask, *αἰτίζειν*, to ask frequently, to beg.

8. *Inchoatives* in *σκω*. Most of these are neuters; as, *εράσκειν*, to grow old.

VERBALS.

Verbals in *-τος* and *-τεος*, are formed from the third person singular of the perfect passive, by omitting the augment. Verbals in *τος* correspond to the participle in *tus* in Latin, and have the same meaning; as, *γραπτός*, *scriptus*, *written*. Those in *εος*, correspond to the Latin participle in *dus*; as, *φιλητεός*, *amandus*, *one who is to be loved*.

CONJUGATION.

There are three conjugations of verbs, Baryton,* Contract, and Verbs in *μι*. Contract verbs end in *αω*, *εω*, and *οω*, and are contracted according to the rules already given.†

INFLECTION. The principal tenses from which the rest are formed, are the present, the first future, and the perfect active, and the first aorist passive.

* So called, because their last syllable has the grave accent, (*βαρύς τόνος*.)

† Page 18.

1. The pupil should be instructed to mention all these tenses, in conjugating the verb, together with the first future passive.

2. The verb *τύπτω* is given as an example of the tenses belonging to verbs in all the three voices. It must not be inferred, however, that *τύπτω*, or any other single verb, has all the tenses in actual use. The tenses, belonging to each verb, must be learnt from observation. The second future active and middle, particularly, belongs only to a limited class of verbs, which end in *λω*, *μω*, *νω*, and *ρω*.

THE CHARACTERISTIC is the letter, which immediately precedes *ω* or *ομαι*, in the present—*ω* in the future, and *α* in the perfect. In *πτ*, *κτ*, *μν*, the former letter is the characteristic.*

Table illustrating the Conjugation of Verbs.

In the following table, verbs in *ω* pure, having a short or doubtful penult, are represented as forming the perfect passive in *σμαι*: some, however, omit *σ*. Nor do *all* other verbs in *ω* pure reject the *σ*, as represented in the table. For these exceptions see the formation of the perfect passive.

* For the benefit of those who wish to preserve the old distinction of the conjugation, by their characteristics, the following is added.

First Conjugation.			Third Conjugation.		
Pres.	Fut.	Perf.	Pres.	Fut.	Perf.
<i>π, β, φ, πτ.</i>	<i>ψ.</i>	<i>φ.</i>	<i>τ, δ, θ, ζ, ω.</i>	<i>σ.</i>	<i>κ.</i>
<i>τέρπω</i>	<i>τέρω</i>	<i>τέτεροφα.</i>	<i>άνυτω</i>	<i>άνυσω</i>	<i>ήνυκα.</i>
<i>λείβω</i>	<i>λείψω</i>	<i>λέλειφα.</i>	<i>ἄδω</i>	<i>ἄσω</i>	<i>ἤκα.</i>
<i>γράφω</i>	<i>γράψω</i>	<i>γέγραφα.</i>	<i>πλήθω</i>	<i>πλήσω</i>	<i>πέπληκα.</i>
<i>τύπτω</i>	<i>τύψω</i>	<i>τέτυφα.</i>	<i>φράζω</i>	<i>φράσω</i>	<i>πέφρακα.</i>
			<i>pure ω,</i>		
			<i>as τίω</i>	<i>τίσω</i>	<i>τέτικα.</i>
Second Conjugation.			Fourth Conjugation.		
Pres.	Fut.	Perf.	Pres.	Fut.	Perf.
<i>κ, γ, χ, σσ, ττ.</i>	<i>ξ.</i>	<i>χ.</i>	<i>λ, μ, ν, ρ, μν.</i>	<i>λ, μ, ν, ρ, μ.</i>	<i>κ.</i>
<i>πλέκω</i>	<i>πλέξω</i>	<i>πέπλεχα.</i>	<i>ψάλλω</i>	<i>ψαλῶ</i>	<i>ἔψαλκα.</i>
<i>λέγω</i>	<i>λέξω</i>	<i>λέλεχα.</i>	<i>νέμω</i>	<i>νεμῶ</i>	<i>νενέμηκα.</i>
<i>βρέχω</i>	<i>βρέξω</i>	<i>βέβρεχα.</i>	<i>φαίνω</i>	<i>φανῶ</i>	<i>πέφαγκα.</i>
<i>ὀρύσσω</i>	<i>ὀρύξω</i>	<i>ᾠρυχα.</i>	<i>σπείρω</i>	<i>σπερῶ</i>	<i>ᾠσπαγκα.</i>
<i>or</i>			<i>τέμνω</i>	<i>τεμῶ</i>	<i>τετέμηκα.</i>
<i>ὀρύττω</i>					

TABLE ILLUSTRATING THE CONJUGATION OF THE FOLLOWING
VERBS.

1st Fu. Act.	Perf. Act.	PERFECT PASSIVE.			1 Aor. Passiv.	1st Fut. Passive.
1st Per.	2 Per.	3 Pr.				
-ασω	-ακα	-ασμαι	-ασαι	-ασται	-ασθην	-ασθησομαι
-ησω	-ηκα	-ημαι	-ησαι	-ηται	-ηθην	-ηθησομαι
-ψω	-φα, p.	-μμαι	-ψαι	-πται	-φθην	-φθησομαι
	-φα, im.	p.-μαι	-ψαι	-πται	-φθην	-φθησομαι
-ξω	-χα	-γμαι	-ξαι	-κται	-χθην	-χθησομαι
-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-εσω	-εκα	-εσμαι	-εσαι	-εσται	-εσθην	-εσθησομαι
-ησω	-ηκα	-ημαι	-ησαι	-ηται	-ηθην	-ηθησομαι
-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-ξω	-χα	-γμαι	-ξαι	-κται	-χθην	-χθησομαι
-ησω	-ηκα	-ημαι	-ησαι	-ηται	-ηθην	-ηθησομαι
-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-ισω	-ικα	-ισμαι	-ισαι	-ισται	-ισθην	-ισθησομαι
-ξω	-χα	-γμαι	-ξαι	-κται	-χθην	-χθησομαι
-λω	-λκα	-λμαι	-λσαι	-λται	-λθην	-λθησομαι
-μῶ	-μηκα	-μημαι	-μησαι	-μηται	-μηθην	-μηθησομαι
-νῶ	-γκα	-μμαι	-νσαι	-νται	-νθην	-νθησομαι
	-κα	-μαι	-σαι	-ται	-θην	-θησομαι
-οσω	-οκα	-οσμαι	-οσαι	-οσται	-οσθην	-οσθησομαι
-ωσω	-ωκα	-ωμαι	-ωσαι	-ωται	-ωθην	-ωθησομαι
-ψω	-φα, p.	-μμαι	-ψαι	-πται	-φθην	-φθησομαι
	-φα, im.	p.-μαι	-ψαι	-πται	-φθην	-φθησομαι
-ρω	-ρκα	-ρμαι	-ρσαι	-ρται	-ρθην	-ρθησομαι
-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-ξω	-χα	-γμαι	-ξαι	-κται	-χθην	-χθησομαι
-σω	-κα	-σμαι	-σαι	-σται	-σθην	-σθησομαι
-υσω	-υκα	-υσμαι	-υσαι	-υσται	-υσθην	-υσθησομαι
-ψω	-φα, p.	-μμαι	-ψαι	-πται	-φθην	-φθησομαι
	-φα, im.	p.-μαι	-ψαι	-πται	-φθην	-φθησομαι
-ξω	-χα	-γμαι	-ξαι	-κται	-χθην	-χθησομαι
like	the preceding in φω.					
-ωσω	-ωκα	-ωμαι	-ωσαι	-ωται	-ωθην	-ωθησομαι

SIGNIFICATION OF THE

<i>Active.</i>	<i>Indicative.</i>	<i>Imperative.</i>	<i>Optati</i>
Pres.	I strike, thou strikest, &c. <i>Dual.</i> Ye two strike, &c.	strike.	may I stri might stri
Imperf.	I was striking, or continued striking, or stru		
1st & 2d Future.	I shall strike.	—	might I : (at some time.)
1st & 2d Aorist.	I struck.	strike, or have struck.	might I st
Perf.	I have struck.	have struck.	may I ha struck.
Pluper.	I had struck.		

Passive.

Pres.	I am struck.	be struck.	may I be s or I mig struck.
Imperf.	I was struck.		
Perfect	I have been struck.	have been struck.	may I hav struck.
Pluper.	I had been struck.		
1st & 2d Future.	I shall be struck.	—	may I be (at some time.)
1st & 2d Aorist.	I was struck.	be struck.	might I be:
Fut. 3d or Pau- lo-post.	I shall have been struck.	—	may I hav struck.

MOODS AND TENSES.

junctive.	Infinitive.	Participle.
I may strike.	to strike.	striking.
me to time.		
—	to be about to strike.	about to strike.
I might	to strike, or to have struck.	striking, or having struck.
I may have	to have struck.	having struck.
I may be	to be struck.	being struck.
I may have	to have been struck.	having been struck.
ruck.		
—	to be about to be struck.	about to be struck.
I might be	to be struck, or to have been struck.	struck.
—	to be about to have been struck.	about to have been struck.

ACTIVE.

	Indicative.	Imperativ
Present.	S. τύπτ—ω—εις—ει D. (1) —στον—στον P. —ομεν—ετε—ουσι (2)	τύπτ —ε — —στον— —ετε —
Imperf.	S. ἔτυπτι—ον—ες—ε D. —στον—έτην P. —ομεν—ετε—ον	
1st Per.	S. τέτυφ—α—ας —ε D. —ατον—ατον P. —αμεν—ατε—ασι	τέτυφ—ε — —στον— —ετε —
2d Per. or Per. M.	S. τέτυπ—α—ας—ε, &c. declined like the 1st Per.	τέτυπ—ε —έτο through all the
1st Plup.	S. ἔτετύφ—ειν—εις—ει (7) D. —ειτον—είτην P. —ειμεν—ειτε—εισαν (εσαν)	
2d Plup. or Plu. M.	S. ἔτετύπ—ειν—εις—ει &c. declined like the first Plup.	
1st Aor.	S. ἔτυψ—α—ας —ε D. —ατον—ατην P. —αμεν—ατε—αν	τύψ—ον —ε —ατον —ε —ατε —ε
2d Aor.	S. ἔτυπ—ον—ες —ε D. —στον—έτην P. —ομεν—ετε—ον	τυπ—ε —έ —στον—έ —ετε —έ
1st Fut.	S. τύψ—ω —εις —ει D. —στον—στον P. —ομεν—ετε—ουσι	wanting
2d Fut.	S. τυπ—ῶ—εις —ει D. —είτον—είτον P. —οὔμεν—είτε—ούσι	wanting

NOTE.—The numbers refer to subsequent observations, page

VOICE.

Indicative.	Subjunctive.	Infinitive.	Partic.
μι—οις—οι —οιτον—οίτην ν—οιτε—οιεν	τύπτ—ω—ης—η —ητον—ητον —ωμεν—ητε—ωσι	τύπτ—ειν (5)	τύπτ—ων
μιμι—οις—οι —οιτον—οίτην ν—οιτε—οιεν	τετύφ—ω—ης—η —ητον—ητον —ωμεν—ητε—ωσι	τετυφ—έναι	τετυφ—ώς
μιμι—οις—οι, &c.	τετύπ—ω—ης—η &c.	τετυπ—έναι	τετυπ—ώς
μι—αις—αι —αιτον—αίτην —αιτε—αιεν (6)	τύψ—ω—ης—η —ητον—ητον —ωμεν—ητε—ωσι	τύψ—αι	τύψ—ας
μι—οις—οι —οιτον—οίτην ν—οιτε—οιεν	τύπ—ω—ης—η —ητον—ητον —ωμεν—ητε—ωσι	τυπ—ειν	τυπ—ών
μι—οις—οι —οιτον—οίτην ν—οιτε—οιεν	wanting.	τύψ—ειν	τύψ—ων
μι—οῖς—οῖ —οῖτον—οῖτην ν—οῖτε—οῖεν	wanting.	τυπ—εῖν	τυπ—ῶν

PASSIVE.

	Indicative	Imperative	Opta-
Pres.	S. τύπτ-ομαι -η -έται (8) D. -όμεθον-εσθον-εσθον P. (9)-όμεθα-εσθε-ονται -εσθε-έσθωσαν	τύπτ-ου έσθω -εσθον-έσθων	τυπτ -οίμην -οίμεθον -οίμεθα
Imper.	S. έτυπτ-όμην-ου -ετο D. -όμεθον-εσθον-εσθην P. -όμεθα -εσθε -οντο		
Perfect.	S. τέτυ-μαι-ψαι-πται D. -μμεθον-φθον-φθον P. -μμεθα-φθε -μμένοι, εἰσὶ (10)	τέτυ-πο -φθω -φθον-φθων -φθε-φθωσαν	τετυμμένος, εἶην τετυμμένω, τετυμμένοι, εἶη- [μεν]
Pluperfect.	S. έτετύ-μην -πο -πτο D. -μμεθον-φθον-φθην P. -μμεθα -φθε-μμένοι, ήσαν		
1st Aor.	S. έτύφθ -ην -ης -η D. -ητον-ήτην P. -ημεν-ητε -ησαν	τύφθ-ητι-ήτω -ητον-ήτων -ητε-ήτωσαν	τυφθ -εἶην -εἶημεν
2d Aor.	S. έτύπ-ην -ης -η D. -ητον-ήτην P. -ημεν-ητε -ησαν	τύπ-ηθι -ήτω -ητον-ήτων -ητε-ήτωσαν	τυπ -εἶην -εἶημεν
1st Fut.	S. τυφθή-ομαι -η -εται D. -όμεθον-εσθον-εσθον P. -όμεθα -εσθε -ονται	wanting.	τυφθη-οίμην -οίμεθον -οίμεθα
2d Fut.	S. τυπήσ-ομαι -η -εται D. -όμεθον-εσθον-εσθον P. -όμεθα -εσθε -ονται	wanting.	τυπησ -οίμην -οίμεθον -οίμεθα
Paulopo. Fut.	S. τετύψ-ομαι-η -εται D. -όμεθον-εσθον-εσθον P. -όμεθα -εσθε -ονται	wanting.	τετυψ-οίμην -οίμεθον -οίμεθα
Per. of pure verbs. Plup.	S. τετίμη-οι, δεδήλω- -μαι -σαι -ται D. -μεθον-σθον-σθον P. -μεθα-σθε -νται	τετίμη-οι, δεδή- -σο -σθω [λω -σθον-σθων -σθε -σθωσαν	τετιμή-οι, δεδη- -μην [λψ -μεθον -μεθα
	S. έτετιμή-(οι έδεδήλω)	-μην -σο -το	D. -μεθον

VOICE.

e.	Subjunctive.	Infinitive.	Participle.
-οιτο ν-οίσθηγ -οιντο	τύπτι-ωμαι-η -ηται -ώμεθον-ησθον-ησθον -ώμεθα -ησθε -ωνται	τύπτι-εσθαι	τυπτι-όμενος
-είη -ειήτηγ -είησαν	τετυμμένος, ὧ-ῆς -ῆ τετυμμένω, ῆ-τον-ῆ-τον τετυμμένοι, ὧμεν-ῆ-τε [ῶσι	τέτυ-φθαι	τετυ-μμένος
-είη -ειήτηγ -είησαν	τυφθ-ῶ -ῆς -ῆ -ῆ-τον-ῆ-τον ὧμεν-ῆ-τε -ῶσι	τυφθ-ῆναι	τυφ-θείς
-είη -ειήτηγ -είησαν	τυπ-ῶ -ῆς -ῆ -ῆ-τον-ῆ-τον ὧμεν -ῆ-τε -ῶσι	τυπ-ῆναι	τυπ-εῖς
-οιτο ν-οίσθηγ -οιντο	wanting.	τυφθ-ήσεσ- [θαι	τυφθ-ησόμε- [ενος
-οιτο ν-οίσθηγ -οιντο	wanting.	τυπ-ήσεσ- [θαι	τυπ-ησόμε- [νος
-οιτο ν-οίσθηγ -οιντο	wanting.	τετύψ-εσθαι	τετυψ-όμε- [νος
το -σθηγ -ντο. -σθηγ	τετιμ- δεδηλ- -ῶμαι -ῆ -ῆται -ώμεθον-ῆσθον-ῆσθον -ώμεθα-ῆσθε-ῶνται(11)	τετιμῆ-σθαι δεδηλῶ-σθαι	τετιμημένος δεδηλωμέ- [νος
	P. μεθα -ρθε -ντο		

	Indicative.	Imperative.	Optative.	Subjunctive.	Infinitive.	Participle.
1st Fut.	ἐνψ-όμεν-ω -ατο D.-όμεθον-άσθην P.-όμεθα-άσθε-αντο	ἐνψ-αι -άσθω -ασθον-άσθων -ασθε -άσθεωσαν	ἐνψ-οίμην-αίο-αίτο -οίμεθον-οίσθον-οίσθην -οίμεθα-οίσθε -αντο	ἐνψ-ωμαι -η -ηται -όμεθον-ησθον-ησθον -όμεθα -ησθε -ωνται	ἐνψ-ασ- [θαι]	ἐνψ-όμε- [νος]
2d Fut.	S. ἐνψ-οῦμαι -ῆ -εῖται D.-οῦμεθον-εῖσθον-εῖσθην P.-οῦμεθα-εῖσθε -οῦνται	wanting.	ἐνψ-οίμην -οῖο -οῖτο -οίμεθον-οῖσθον-οῖσθην -οίμεθα-οῖσθε -οῖντο	wanting.	ἐνψ-εῖσθ- [θαι]	ἐνψ-οῦμε- [νος]
Pres.	ἐνπι-ομαι -η, &c. like the present passive.	ἐνπι-ον-εσθω, &c. do.	ἐνπι-οίμην-οιο, &c. do.	ἐνπι-ωμαι-η, &c. do.	ἐνπι-εσ- [θαι]	ἐνπι-όμε- [νος]
Imp.	ἐνπι-όμεν, &c. like the imperfect passive.					
2d Aor.	ἐνπι-όμεν-ον, &c. like the imperfect.	ἐνπι-οῦ-εσθω, &c.	ἐνπι-οίμην-οιο, &c.	ἐνπι-ωμαι-η, &c.	ἐνπι-εσ- [θαι]	ἐνπι-όμε- [νος]
1st Fut.	ἐνψ-ομαι-η, &c. like first future passive.	wanting.	ἐνψ-οίμην-οιο, &c.	wanting.	ἐνψ-εσ- [θαι]	ἐνψ-όμε- [νος]

Two tenses, *τέτυπα* and *ἐτετύπειν*, which have been usually denominated the perfect and pluperfect *middle*, belong more properly, in form and signification, to the active voice, and have therefore been placed there; though the *names* of perfect and pluperfect *middle* may properly be retained.

Remarks applicable to all the Voices.

1. Tenses, whose first person plural ends in *μεν*, have no first person dual, viz. all in the active voice, and the aorists of the passive.

2. The *leading* tenses have the second and third dual in *ον*; and third plural in *σι*, (*ουσι* or *ασι*.)

The *historical* tenses have the third dual in *ην*, and the third plural in *ν*, (*ον*, *αν*, *εισαν* or *ησαν*.)

3. In these respects the subjunctive follows the inflection of the leading tenses; the optative, that of the historical tenses.

4. To form the Subjunctive, the corresponding tenses of the indicative are lengthened, *ο* and *ου* into *ω*; *ε* and *ει* into *η*; as Indic. *τύπτ-ω-εις-ει*; *-ετον-ετον*; *-ομεν-ετε-ουσι*.

Sub. *τύπτ-ω-ης-η*; *-ητον-ητον*; *-ομεν-ητε-ωσι*.

Remarks on the Active Voice.

5. The termination *ειν* of the infinitive seems to have been originally *εμεναι*; as, *τυπτέμεναι*, which was retained by the Ionics. The Dorics shortened it into *μεν*; as, *τύπτε-μεν*, from which by dropping *μ*, it became *τύπτε-εν*, *τύπτειν*.

6. The Æolic formation of this tense, *τύψει-α-ας-ε*. D. *τυψεί-ατον-άτην*. P. *τυψεί-αμεν-ατε-αν*, is most in use.

7. The primitive form of the pluperfect, which occurs in Homer and Herodotus, was *-εα*; in the third person *-εε*. Hence arose, on the one hand, the Doric form *εια*, and on the other, by contraction, the Attic form *η-ης-η*; as, *ἦδῃ-ης-η* for *ἦδεν-εις-ει*.

Remarks on the Passive.

8. The original termination of the 2d person singular was *εσαι*, in the Ind.; *εσο*, Imp.; *ησαι*, Sub. This form occurs only in the New Testament. By rejecting *σ* they became *σαι*, Ind.; *σο*, Imp.; *ηαι*, Sub.; which were retained by the Ionics. By contraction they received the present form. The Attics sometimes contracted *εαι* of the indicative in *ει*; as, *βούλει*.

9. The termination *εθα* 1st person plural, was frequently *εσθα* among the Poets.

10. The 3d person plural of the perfect, properly ends in *νται*; as, *κίχονται*. When the termination *νται* is preceded by a consonant, the participle and verb *ειμι* are used to avoid the harsh sound. This applies likewise to the pluperfect which regularly ends in *-ντο*.

11. Verbs in *ω* have more commonly *ω* throughout this tense; as, S. *δεδηλ-ῶμαι-ῶ*, *-ῶται*, D. *δεδηλ-ῶμεθον-ῶσθον-ῶσθην*, P. *δεδηλ-ῶμεθα-ῶσθε-ῶνται*.

	Indicative.			Imperative.		
	FIRST CONJUGATION.					
Present.	S.	τιμ—άω —άεις —άει*	S.	τίμ—ας —αέτω		
		—ῶ —ᾶς —ᾶ		—α —άτω		
	D.	—άετον —άετον		—άετον —αέτων		
		—ᾶτον —ᾶτον		—ᾶτον —άτων		
	P.	—άομεν —άετε —άουσι		—άετε —αέτωσαν		
		—ῶμεν —ᾶτε —ῶσι		—άτε —άτωσαν		
Imperf. II	S.	ἐτίμ—αον —ας —αε	D.	—άετον —αέτην		
		—ων —ας —α		—ᾶτον —άτην		
	P.	—άωμεν —ῶμεν —άετε, ᾶτε, —αον, —ων				
	SECOND CONJUGATION.					
Present.	S.	φιλ—έω —έεις —έει	P.	φίλ—εε —εέτω		
		—ῶ —εῖς —εῖ		—ει —είτω		
	D.	—έετον —έέτον	D.	—έετον —εέτων		
		—εῖτον —εῖτον		—εῖτον —είτων		
	P.	—έομεν —έετε —έουσι	P.	—έετε —εέτωσαν		
		—οὔμεν —εῖτε —οὔσι		—εῖτε —είτωσαν		
Imperf. II	S.	ἐφίλ—εον —εες —εε	D.	—έετον —εέτην		
		—ουν —εις —ει		—εῖτον —είτην		
	P.	—έομεν, οὔμεν —έετε, εῖτε —εον, ουν.				
	THIRD CONJUGATION.					
Present.	S.	δηλ—οω —όεις —όει	S.	δήλ—οε —οέτω		
		—ῶ —οῖς —οῖ		—ου —ούτω		
	D.	—όετον —όέτον	D.	—όετον —οέτον		
		—οὔτον —οὔτον		—οὔτον —ούτον		
	P.	—όομεν —όετε —όουσι	P.	—όετε —οέτωσαν		
		—οὔμεν —οὔτε —οὔσι		—οὔτε —ούτωσαν		
Imperf.	S.	ἐδήλ—οον —οες —οε	D.	—όετον —οέτην		
		—οον —οους —ου		—οὔτον —ούτην		
	P.	—όομεν, οὔμεν —όετε, οὔτε —οον, ουν				

* Ζάω, πεινάω, διψάω, and χράομαι, contract as and

√ ι κ λ ε η

Optative.	Subjunctive.	Infin.	Part.
υ. ιμι-άοις-άοι μι-ῶς-ῶ -άοιτον-αοίτην -ῶιτον-ῶιτην εν-άοιτε-άοιεν -ῶτε-ῶεν	τιμ-άω-άῃς-άῃ -ῶ-ῶς-ῶ -άητιον-αῆτιον -ᾶτιον-ᾶτιον -άωμεν-άητε-άωσι -ῶμεν-ᾶτε-ῶσι	τιμ-άειν -ᾶν	τιμ-άων -ῶν
υ. ιμι-έοις-έοι ιμι-οις-οῖ -έοιτον-οίτην -οῖτον-οίτην ν-έοιτε-έοιεν ν-οῖτε-οῖεν	φιλ-έω-έῃς-έῃ -ῶ-ῆς-ῆ -έῃτιον-ῆτιον ῆτιον-ῆτιον -έωμεν-έητε-έωσι -ῶμεν-ῆτε-ῶσι	φιλ-έειν -εῖν	φιλ-έων -ῶν
υ. ιμι-όοις-όοι μι-οῖς-οῖ -όοιτον-οοίτην -οῖτον-οίτην εν-όοιτε-όοιεν ν-οῖτε-οῖεν	δηλ-όω-όῃς-όῃ -ῶ-οῖς-οῖ -όῃτιον-όῃτιον -ῶτιον-ῶτιον -όωμεν-όητε-όωσι -ῶμεν-ῶτε-ῶσι	δηλ-όειν -οῦν	δηλ-όων -ῶν

and η.

PASSIVE

	Indicative.	Imperative.	Opta-
		FIRST	CONJU-
Present.	S. τιμ-άομαι -άη -άεται	τιμ-άου -αέσθω	τιμ-αοίμην
	-ώμαι -ῶ -ᾶται	-ῶ -άσθω	-ώμην
	D. -αόμεθον-άεσθον-άεσθον	-άεσθον-αέσθων	-αοίμεθον
	-ώμεθον-ᾶσθον-ᾶσθον	-ᾶσθον-άσθων	-ώμεθον
P.	-αόμεθα -άεσθε -άονται	-άεσθε-αέσθωσαν	-αοίμεθα
	-ῶμεθα -άσθε -ῶνται	-ᾶσθε-άσθωσαν	-ῶμεθα
Imp. II	S. ἐτιμ-αόμην -άου -άετο	D. ἐτιμ-αόμεθον	-άεσθον
	-ώμην -ῶ -ᾶτο	-ώμεθον	-ᾶσθον
		SECOND	CONJU-
Present.	S. φιλ-έομαι -έη -έεται	φιλ-έου -εέσθω	φιλ-εοίμην
	-οῦμαι -ῇ -εῖται	-οῦ -εῖσθω	-οίμην
	D. -εόμεθον-έεσθον-έεσθον	-έεσθον-εέσθων	-εοίμεθον
	-ούμεθον-εῖσθον-εῖσθον	-εῖσθον-εῖσθων	-οίμεθον
P.	-εόμεθα-έεσθε -έονται	-έεσθε-εέσθωσαν	-εοίμεθα
	-ούμεθα-εῖσθε -οῦνται	-εῖσθε-εῖσθωσαν	-οίμεθα
Imp. II	S. ἐφιλ-εόμην -έου -έετο	D. ἐφιλ-εόμεθον	-έεσθον
	-ούμην -οῦ -εῖτο	-ούμεθον	-εῖσθον
		THIRD	CONJU-
Present.	S. δηλ-όομαι -οη -όεται	δηλ-όου -οέσθω	δηλ-οοίμην
	-οῦμαι -οῖ -οῦται	-οῦ -οῦσθω	-οίμην
	D. -οόμεθον-όεσθον-όεσθον	-όεσθον-οέσθων	-οοίμεθον
	-οῦμεθον-οῦσθον-οῦσθον	-οῦσθον-οῦσθων	-οοίμεθον
P.	-οόμεθα-όεσθε -όονται	-όεσθε-οέσθωσαν	-οοίμεθα
	-οῦμεθα-οῦσθε -οῦνται	-οῦσθε-οῦσθωσαν	-οοίμεθα
Imp.	S. ἐδηλ-οόμην -όου -όετο	D. ἐδηλ-οόμεθον	-όεσθον
	-ούμην -οῦ -οῦτο	-ούμεθον	-οῦσθον

IDDLE.

	Subjunctive.	Infin.	Parti.
N IN αω.			
-άοιτο	τιμ-άωμαι -άη -άηται	τιμ-άεσ-	τιμ-αό-
-ῶτο	-ῶμαι -ᾶ -άται	[θαι]	[μενος
τον-αοίσθην	-αώμεθον -άησθον -άησθον	-ᾶσθαι	-ῶμε-
ον-ῶσθην	-ώμεθον -ᾶσθον -ᾶσθον		[νος
τε-άοιντο	-αώμεθα -άησθε -άωνται		
ε-ᾶντο	-ώμεθα -ᾶσθε -ῶνται		

ην P. έτιμ-αόμεθα-άεσθε-άοντο
 ην -ώμεθα -ᾶσθε -ῶντο

N IN εω.			
-έοιτο	φιλ-έωμαι-έη -έηται	φιλ-έεσ-	φιλ-εό-
-οίτο	-ῶμαι -ῆ -ῆται	[θαι]	[μενος
τον-εοίσθην	-εώμεθον-εησθον-έησθον	-είσθαι	-ούμε-
ον-οίσθην	-ώμεθον -ῆσθον -ῆσθον		[νος
τε-έοιντο	-εώμεθα -έησθε -έωνται		
ε-οῖντο	-ώμεθα -ῆσθε -ῶνται		

ην P. έφιλ-εόμεθα-έεσθε-έοντο
 ην -ούμεθα-είσθε-οῦντο

N IN οω.			
-όοιτο	δηλ-όωμαι-όη -όηται	δηλ-όεσ-	δηλ-οό-
-οίτο	-ῶμαι -οῖ -ῶται	[θαι]	[μενος
τον-οοίσθην	-οώμεθον-όησθον-όησθον	-οῦσθαι	-ούμε-
ον-οίσθην	-ώμεθον -ῶσθον -ῶσθον		[νος
τε-όοιντο	-οώμεθα -όησθε -όωνται		
τε-οῖντο	-ώμεθα -ῶσθε -ῶνται		

θην P. έδηλ-οόμεθα-όεσθε-όοντο
 θην -ούμεθα-οῦσθε-οῦντο

Notes on the Contract Verbs.

1. Verbs declined after the early form are sometimes contracted; as, *πετᾶσαι* from *πετάομαι*.

2. Dissyllables in *αω*, from which the Attics have excluded *ι*, are not contracted; such as, *κλάω* for *κλαίω*, *κάω* for *καίω*.

3. Dissyllables in *εω* are rarely contracted in the first person singular, or in the first and third persons plural of the indicative; or in the optative and subjunctive moods, or the participle; as, *πλέω*, *πλέομεν*, *πλέουσι*, *πλέοις*, *πλέης*, *πλέων*. In the imperative and infinitive, they are generally contracted, but not always.

4. In the optative mood, active voice, the Attics use *οιην* for *οιμι*, which becomes *ωην* in verbs from *αω*; as, *δράωην* for *δράοιμι*; *τελοίην* for *τελέοιμι*. In some verbs in *αω*, they change *α* into *η*; as, *ζῆς* for *ζᾶς*, *διψῆν* for *διψᾶν*.

5. Some contracts are found in more conjugations than one; as, *γηράω* (or *εω*) *δηλέω* (or *οω*) *κνυζάω* (*εω* or *οω*).

6. Some are baryton or contract; as, *ἐλκω* or *ελκέω*.

ON THE REDUPLICATION AND AUGMENT.

Verbs are increased in the beginning by reduplication and augment.*

REDUPLICATION.

Three tenses, the perfect, pluperfect, and paulo-post future, have the reduplication, which is

* There is a marked distinction between the increase of the perfect and that of the imperfect and aorists. The first is found in all the moods, and even in the participle; the other, only in the indicative. The increase of the perfect is generally formed by prefixing the first letter of the verb with *ι*: it has hence been called *the reduplication*. The name is not entirely accurate; for this increase is not *always* a reduplication. It is, however, used here for want of a better; and by the *reduplication* is meant the *increase* or *prefix* of the perfect. It has been thought advantageous to treat of this increase separately from the *augment*s, syllabic and temporal, both because it is distinguished from them by its fixed nature, continuing through all the moods, (though it is sometimes the same with them in *form*;) and likewise, because the chief difficulty with the young student is to determine, not the *increase* or *prefix* of the imperfect and aorist, but of the perfect.

stained through all the moods; as, τέ-τυφα, τέ-τυφε, τε-τίφοιμι, τε-τύφω, &c.

RULE I. If the verb begins with a consonant, prefix it with ε for the reduplication; as, τύπτω, έ-τυφα; λύω, λέ-λυκα; γράφω, γέ-γραφα; νέμω, νέ-νέμηκα.

Exception 1. When the first letter is a rough mute, change into its cognate smooth one;* as, θύω, τέ-θυκα, for θεθυκα; φοβέω, πεφοβήκα, for φεφοβήκα. But ρ changes place with ε in the reduplication; as, ῥέω, ῥῥέευκα for ῥέῥευκα.

2. When the verb begins with a double consonant, two single ones, of which the second is not a liquid, or γν, prefix only ε;† as, ζάω, ἔζηκα; ψάλλω, ἔψαλκα; ξηραίνω, ἐξηγήκα; γνωρίζω, ἐγνώρικα; στέλλω, ἔσταλκα; also, γρηγορώ, ἐγρηγόρηκα. But κτάομαι makes κέκτημαι; πτήσσω, πέπηκα, and πτοῶ, πέπτωκα. A few verbs beginning with liquids, take εἰ or εῖ instead of the reduplication; as, εἴληφα from λαμβάνω for λέληφα.

RULE II. If the verb begins with a vowel or phthong, α and ε are changed into η, and ο into ω, according to the rules for the temporal augment; as, ἄδω, ἤκα; ὀνειδίζω, ωνειδیکا, αἰρέω, ῶρηκα.

AUGMENT.

There are two augments; the *syllabic*,‡ when the verb begins with a consonant; the *temporal*, when it begins with the vowels α, ε, ο, or the phthongs αυ, αι, οι.

1. The augment seems originally to have been ε in all cases; as, ἐέλπετο, in the old Ionic writers. Afterwards, when it preceded a vowel, the ε coalesced with that vowel

*For the reason of this change, see Rule ii. page 5.

†The first letter of the verb is dropped, in these instances, to avoid an unpleasant sound; such as, ψέψαλκα; γεγνώρικα.

‡The syllabic is so called because it adds a *syllable* to the word; the temporal, because it increases the *time* or quantity of the *syllable*.

into a long vowel or diphthong, forming the temporal augment.

2. In Homer, Hesiod, and the old Poets, the use of the augment is fluctuating. The same word has sometimes the augment, and sometimes not. In Herodotus and other prose writers, the augment is generally used, though sometimes omitted. The Attics observed it regularly, except among the Poets.

Four tenses, the imperfect, pluperfect, and two aorists, receive the augment which belongs only to the indicative mood.*

The *syllabic* augment is ε prefixed to the augmented tenses; as, τύπτω, ἔ-τυπτον, ἔ-τυψα, ἔ-τυπον, ἔ-τετύφειν.

ρ in the beginning of a word is doubled; as, ῥίπτω, ἔρῥιπτον, ἔρῥιψα.

The Poets however do not always double ρ; as, ἔραψεν.

The *temporal* augment lengthens α and ε into η, and ο into ω; as,

α,	ἄδω,	ἦδον.	αυ,	αὐξάνω,	ἠῦξανον.
ε,	ἐλεύθω,	ἦλευθον.	ορ,	ορύσσω,	ῶρυσσον.
αι,	αἶρω,	ἦρον.†	οι,	οἰκίζω,	ῶκίζον.‡

The remaining vowels and diphthongs admit no augment as, ἰκάνω, ἱκανον.

Exception 1. Compounds of οἶνος, οἰωνός, οἶαξ, omit the augment; as, οἰνίζω, οἶνιζον; οἶνοχέω, οἶνόχεον; || οἶνοπόλεω, οἶνοπόλεον; οἰακίζω, οἰάκιζον; also, οἶομαι, οἰκουρέω, οἰμάω, οἰστράω, οἰμάζω, οἰδάνω.§

2. Four beginning with α omit the augment; ἄω, διῶ, ἀηθέσσω, ἀηδίζομαι. Also, ἀναλόω, (commonly ἀναλίσκειν in the older Attic writers; as, ἀνάλωκα. So also ἐρμηνεύω.

The augment seems to be omitted in these instances, to avoid an unpleasant succession of long vowels.

3. Many verbs beginning with ε are augmented by length

* A few instances may be found in which the augment is continued through all the moods; as, ἀνεωχθήναι for ἀνοιχθήναι.

† Here α is lengthened into η, and ι subscribed.

‡ Here ο is lengthened into ω, and ι is subscribed.

|| ὠνόχεον is used.

§ These six sometimes admit the augment.

changing *e* into *ει*; as, *ἐθίζω*, *ἐάω*, *ἔθω*, *ἐλίσσω*, *ἐλκύνω*, *ἐλκω*, *ἐπιπνύμαι*, *ἔπω*,* *ἐργάζομαι*, *ἐρπύζω*, *ἔρπω*, *ἐρύω*, *ἐστιάω*, *ἐζω*, *ἐώ* or *ἐζω*.

4. Verbs in *so* augment the second vowel, *o*, into *ω*; as, *ἐορτάζω*, *ἐώρταζον*. Sometimes, however, *ι* is inserted; as, *ἐιόρταζον*.

RULE FOR THE PLUPERFECT.

When the *perfect* begins with a vowel, the *pluperfect* receives no additional augment; as, *ἔβω*, *ἔρρευνκα*, *ἔρρέυκειν*, not *ἡρρέυκειν*.

But, by exception 4th, *ἐόλπα* makes *ἐώλπειν*; *ἔοργα*, *ἐώργειν*; *ἔοικα*, *ἐώκειν*.

Exceptions by the Attic Dialect.

1. The syllabic *s* is often changed into *η*, in *βούλομαι*, *ἔλλω*, *δύναμαι*, *μέλλω*.

2. The diphthongs *ει* and *ευ* are augmented; as, *εἰκάζω*, *ἦπαζον*; *εἰδήκειν*, Sync. *εἶδειν*, Att. *ἦδειν*, from *εἰδέω*.

3. The temporal *η* is sometimes resolved into *εα*; as, *ἐάλωκα*, for *ἦλωκα*.

4. In some verbs, the syllabic augment is prefixed to the temporal, and to verbs beginning with an immutable vowel or diphthong; as, *ἀνδανω*, *ἦνδανον*, *ἐήνδανον*; *εἶκω*, *οἶκα*, *ἔοικα*.

This prefix is made to tenses beginning with *η*, *ο*, *ω*, *ει*, *ου*, and *αυ*.

ATTIC REDUPLICATION. In verbs beginning with *α* short, *ε* or *ο*, the two first letters of the present are prefixed to the perfect;† as, *ἀκούω*, *ἤκοα*, *ἀκ-ἤκοα*.

When the perfect, thus augmented, has more than three syllables, the third is shortened; as, *ἀλείφω*, *ἤλειφα*, *ἀλήλεπα*. But *ἀγείρω*, *ἔρωτάω*, and *ἔρειδω*, retain the long syllable; as, *ἀγήγερκα*, *ἐρηρώτηκα*.

The pluperfect of the Attic form admits of a temporal augment; as, *ἀλ-ἤλεκα*, *ἤλ-ηλέκειν*. Except *ἐληλύθειν*.

The reduplication *λε* and *με* are changed into *ει*; as, *λή-λεκα*, *εἰληφα*, A. *εἰληφα*; *μείρομαι*, *εἴμαρμαι*. Most of the

* *ἔπω* retains the augment in all the moods.

† And sometimes to the second aorist; as, *ἔγω*, *ἦγον*; Att. *ἄγγον*; by metathesis, *ἔγγαγον*.

verbs which take this reduplication retain it, in all the other dialects, as well as the Attic, and lose the common form.

Exceptions by the Ionic Dialect.

1. The second aorist and other tenses have a reduplication, like the perfect, which continues through all the moods; as, ἔκαμον; Ionic, κέκαμον, κέκαμε, &c.

2. The augment and reduplication are entirely omitted; as, κάλησα for ἐκάλησα; δέκτο for ἐδέδεκτο. In the pluperfect, one is sometimes omitted, and the other retained; as, δεδώκεισαν, for ἐδεδώκεισαν.

3. After the augment is removed from the aorists, the two first letters of the present are sometimes prefixed; as, αἶρω; 2d Aor, ἤρον: I. ἄρον, ἄρ-αρον.

COMPOUND VERBS.

I. Verbs compounded with a preposition, take the reduplication and augment between the preposition and the verb; as, προσέβηκα, προσέβαλλον, from προσβάλλω.

1. 'Εκ in composition becomes ἐξ before a vowel; as, ἐκβάλλω, ἐξέβαλλον.

2. ἐν and συν, which lose ν before a consonant, resume it before a vowel; as, ἐμμένω, ἐνέμενον.

Exception 1. Compound verbs of the same signification with their simples, and those whose simples are not in use, take the reduplication and augment in the beginning; as, ἀμφιέννυμι, ἡμφιεννύμην; καθέζομαι, ἐκαθεζόμην; ἀμφισβητέω, ἡμφισβήτησον, from ἀμφί and σβητέω, obsolete. To these add ἀμπέχομαι, and ἀμπίσχομαι. To this remark there are some exceptions.

2. Some verbs have the augment and reduplication in the beginning or middle; as, ἀντιβολέω, ἡντιβόλεον or ἀντεβόλεον; so, ἐγγυάω, ἀφίημι.

3. Some in the beginning and middle; as, ἐνοχλέω, ἡνώχλεον, ἡνώχληκα; ἀνοίγω has it in the beginning, middle, or both.

RULE.

Prepositions in composition lose their final vowel, if the simple verb begins with a vowel; as, ἐπέχω, for ἐπιέχω; except περί and πρό,* and sometimes ἀμφί.

1. If the simple begins with an aspirate, the preceding smooth mute of the preposition is changed into its cognate rough one; as, ἀφαιρέω, from ἀπό and αἰρέω.†

2. ρ in the beginning of the simple is usually, but not always, doubled, after a vowel; as, διαῤῥέω, from δια and ῥέω.

II. Verbs compounded with other parts of speech, take the augment and reduplication in the beginning; as, φιλοσοφέω, ἐφιλοσόφειν, πεφιλοσόφηκα.

When *δυσ* and *ευ* precede a mutable vowel or diphthong, the augment and reduplication are between the particle and verb; as, *δυσ*σαρεστέω, *δυσ*σηρέσεις. When they precede an immutable vowel, or consonant, the augment and reduplication are in the beginning; as, *δυσ*τυχέω, ἐ*δυσ*τύχεον; *δυσ*ωπέω, ἐ*δυσ*ώπουν.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

IMPERFECT.

The imperfect is formed from the present, by changing *ω* into *ον*, and prefixing the augment; as, *τύπτω*, ἔ*τυπ*τον; *θύω*, ἔ*θυ*ον.

FIRST FUTURE.

The first future is formed by inserting *σ* before *ω* of the present, dropping *τ*, *δ*, *θ*, *σ*, *ζ*,‡ if they precede; as, *τύπτω*, (τύπ-σω,) *τύψω*; *γράφω*,

* When *προ* precedes the syllabic augment, the two vowels are often contracted into *ου*; as, *προ*ουτρίπετο, for *προ*οτρίπετο.

† Vide rule iii. page 5.

‡ By rule iv. page 5.

86 Verbs—Formation of the Tenses in the Active Voice.

(γράφ-σω,) γράψω ; λέγω, (λέγ-σω,) λέξω ; ἄδω, ᾄσω.*

When *ν* precedes *δ*, *θ*, *τ*, *ζ*, it is omitted with them, and *ν* inserted, (by rule vi. page 5,) as, σπένδω, σπείσω.

In *liquid*† verbs *σ* is not inserted ; the penult of the present is merely shortened ; as, φαίνω, φανῶ.

The long penult of the present is shortened by dropping the latter of two vowels or consonants ; as,

σπεῖρω, σπερῶ,	} dropping <i>ν</i> .	τέμνω, τεμῶ,	} dropping <i>ν</i> .
τείνω, τενῶ,		κάμνω, καμῶ,	
φαίνω, φανῶ,		στέλλω, στελῶ,	
μιαίνω, μιανῶ,		ψάλλω, ψαλῶ,	

It is probable, from analogy, that the *liquid* verbs once formed their first future regularly, in *σω*, like the others ; and that the *σ* was afterwards dropped to avoid the harsh sound of the liquids when joined with *σ*. What renders this more probable is, that the *Æolics*, who delighted in harsh sounds, used the *σ* ; as, τέλλω, τελῶ, *Æol.* τέλσω.

1. Most verbs in *σσω*, and many in *ζω*, have *ξω* in the first future, as if from *γω*.

πράσσω,	πράξω,	as from πράγω.
ὀρύσσω,	ὀρύξω,	ὀρύγω.
στάζω,	στάξω,	στάγω.
στίζω,	στίξω,	στίγω.

The following in *ζω* have either *σω* or *ξω* ; viz. ἀρπάζω, διστάζω, νυστάζω, μερμηρίζω, βάζω, ἐγγυαλίζω, βουκολιάζω, παίζω, βαστάζω.

Κλάζω, and some others, have *γξω* ; as, κλάζω, κλάγξω, as from κλάγω.

2. Polysyllables in *ιζω* often drop *σ* of the first future, and circumflex the last syllable ; as, νομίζω, (νομίσω,) νομιῶ.

This belongs properly to the *Attics* ; who likewise remove *σ* from futures in *ασω*, *ισω*, *εσω*, and *οσω*, contracting the termination ; as, καλίσω, A. καλῶ ; δμύσω ; δμῶ.

3. Four verbs, which have lost the rough breathing in the

* The learner should recollect that *ψ* and *ξ* are merely substituted for *πς*, *βς*, *φς*, and *κς*, *γς*, *χς*.

† Liquid verbs are those which have the liquids *λ*, *μ*, *ν*, *ρ*, in their terminations.

present,* resume it in the future; as, ἔχω, from ἔχω, has ἔξω; τύφω, from τύφω, has τυύψω; τρέφω, from τρέφω, has θρέψω; τρέχω, from τρέχω, has θρέξω.

Verbs in αω, εω, and οω, *lengthen* the short vowel before σω of the future; viz. α and ε into η; as, τιμάω, τιμήσω; φιλέω, φιλήσω: ο into ω; as, δηλόω, δηλώσω.

Exception 1. οω retains ο in primitives, which are few; as, ἀρόω, ἀρόσω.

2. αω retains α after ε, ι, and λ or ρ pure; as, εἰάω, εἰάσω; γελάω, γελάσω; κοπιᾶω, κοπιᾶσω; ὀράω, ὀράσω. But χράω, χράομαι, τελάω, τλάω, are excepted; as, χρήσω.

Also ἀκράομαι, ἄσομαι; and verbs from which other verbs in αννω or ασκω are formed; as, πετάω,† κρεμάω.

3. Verbs of two syllables in αω, which do not pass into -ημι, retain α; as, κλάω, κλάσω, because it is never κλήμι; σπάω, σπάσω, because it is never σπήμι. Likewise, φθάνω, φθάσω, though φθήμι is used.

4. The following have either η or α, ἀράομαι, ἀλοάω, ἀνιάω, ἀφάω, ἰλιάω, κνάω, κρεμάω, μηκάω, μοιράομαι, πελάω, πεινάω, πειράω, περάω. A few in εω have εσω; as, τελέω, τελέσω; and some ησω or εσω, αἰνέω, αἰνήσω or αἰνέσω.

5. The following in εω form their futures in ευσω; as, θέω, νέω, πνέω, ῥέω, χέω, and πλέω, also καίω makes καύσω, and κλαίω, κλαύσω, from obsolete presents in ενω and αυω.

6. Many *baryton* verbs have their first future in ῆσω by the Attic and Ionic dialects; as, νεμήσω, μελλήσω.

FIRST AORIST.

The first aorist is formed from the first future, by changing ω into α, and prefixing the augment; as, τύψω, ἐτύψα.

The penult of this tense is usually long. Hence in *liquid* verbs, the short penult of the first future is lengthened; α into η, ε into ει; as, ψάλλω, ψαλῶ, ἔψηλα;‡ στελῶ, ἔστειλα, νεμῶ, ἔνειμα.

* Because two syllables do not begin successively with an aspirate. See rule iii. page 5.

† The same with πετάζω.

‡ The Attics retain α; as, ἔψηλα.

88 Verbs—Formation of the Tenses in the Active Voice.

1. The following aorists do not retain the characteristic of the future; *εἶπα, ἤνεγκα, ἔδωκα, ἔθηκα, ἦκα*. The two first take it from the present: the remainder from the perfect, and are rarely found out of the indicative.

2. Some verbs drop [the *σ*; as, *ἀλεύω, (ἤλευσα,) ἤλυα; καίω, (ἔκαυσα,) ἔκαυα, ἔκεια; χέω, ἔχυσσα, and ἔχεα*.

FIRST PERFECT.

The perfect is formed from the first future, by prefixing the reduplication, and changing *ψω* into *φα*, *ξω* into *χα*; *ω* and *σω* into *κα*; and *μω* into *μηκα*; as, *τύψω, τέτυφα; τεμῶ, τετέμηκα*.

1. Verbs of two syllables in *λω, νω, and ρω*, change *σ* into *α*, before *κα* of the perfect; as, *στελῶ, ἔσταλ-κα, σπερῶ, ἔσπαρ-κα*. Polysyllables retain the *σ*.

2. Verbs in *εινω, ινω, υνω*, drop *ν* before *κα*; as, *τείνω, τενῶ, τέτακα; κρίνω, κρινῶ, κέκρικα; θύνω, θυνῶ, τέθυκα*.* Some suffer syncope; as, *κέκληκα* for *κεκάληκα*; and in some verbs the Attics change *σ* into *ο*; as, *στρέφω, ἔστροφα*.

3. The characteristic of the perfect is properly *κα* annexed to the present; as, *λύω, λέλυκα*. But for ease in pronunciation, *βκ, πκ*, are changed into the corresponding rough mute *φ, κ* being little else than a breathing; as, *τριβ-κα, τέτριφα; λείπω, λέλειπ-κα, λελειφα. γκ, κκ, and χκ, into χ; as, λέγω, λέλεγ-κα, λέλεχα; πλέκω, πέπλεκ-κα, πέπλεχα. ν before κ becomes γ in verbs in αινω; as, φαίνω, πέφαγκα*.

4. The perfect in *μηκα* is derived from a verb in *σω*, formed from the future in *μῶ*; as, *τεμῶ, τεμέω, τετέμηκα*.

FIRST PLUPERFECT.

The pluperfect is formed from the perfect by changing *α* into *ειν*, and prefixing the augment, if the perfect begins with a consonant; as, *τέτυφα, ἔτετυφειν*.

When the perfect begins with a vowel, no augment is prefixed; as, *ἐψάλλα, ἔψαλκειν*.

*To this rule Matthiæ admits no exceptions; rejecting the *γ* from the perfect of *πλύνω, κτείνω, and πάχυνω*.

SECOND AORIST.

The second aorist is formed from the present by changing *ω* into *ον* and prefixing the augment; as, λέγω, ἔλεγον.

The penult of this tense is in many cases shortened.

1. In *consonants* by dropping *τ*, and the latter of two liquids; as, τύπτω, ἔτυπον; στέλλω, ἔσταλον.

2. In *vowels* by changing *η*, *ω*, *αι* and *αν*, into *α*; as, λήβω, ἔλαβον;* and dropping the first vowel of *ει*, and *ευ*; as, λείπω, ἔλιπον; φεύγω, ἔφυγον. But before a liquid, *ει* is changed into *α*, in dissyllables; as, σπείρω, ἔσπαρον; into *ε* in polysyllables; as, ἀγείρω, ἤγερον.

In dissyllables, *ε* before or after a liquid, is changed into *α*; as, πλέκω, ἔπλακον, πλήσσω has ἔπλεγον, and ἔπληγον.

Verbs in *αω*, and *εω*, change these terminations into *ον*; as, μυκάω, ἔμυκον.

Verbs in *σσω* and *ζω*, whose future is in *ξω*, have their second aorist in *γον*; as, ἔπραγον from πράσσω; also ἔσμυγον and ἔψυγον from σμύχω, and ψύχω. Verbs in *ζω*, whose future is in *σω*, have their second aorist in *δον*; as, ἔφραδον. Of the latter very few have this tense.

1. The penult of this tense is necessarily long in dissyllables, which take the temporal augment; as, ἄγω, ἤγον. So also where the penult is long by position; as, θάλλω, ἔθαλλον. But in many of these, a transposition takes place, to preserve the analogy: thus, πέρθω makes, in poetry, ἔπραθον; δέρω, ἔδρακον. A resolution or reduplication produces the same effect; thus, ἦδον, is made ἔαδον, ἤγον, ἤγαγον.

2. In βλάπτω, καλύπτω, and κρύπτω, the characteristic *π* is changed into its cognate *β*; as, ἔβλαβον, &c.

π is changed into the cognate *φ* in the following words; βάπτω, ἔβαφον; σκάπτω, ἔσκαφον; ῥάπτω, ἔρῥαφον; δάπτω, ἔδαφον; ἄπτω, ἤφον; ῥίπτω, ἔρῥιφον; θρύπτω, ἔθρυφον; θήπτω, ἔταφον; θάπτω, ἔταφον.

3. The following have no second aorist: polysyllables in *ζω* and *σσω*; verbs in *αω* and *εω* after a vowel; verbs in *οω*; polysyllables in *αυω*, *ευω*, *ουω*,† *υω*, *υιω*; and many others.

* Except λίγω, βλέπω, φλέγω.

† ἤκων from ἀκούω, is poetic.

90 Verbs—Formation of the Tenses of the Passive Voice:

SECOND FUTURE.

The second future is formed from the second aorist, by changing *ον* into *ω* circumflexed, and casting off the augment; as, *ἔτυπον, τυπῶ*.

SECOND PERFECT, OR PERFECT MIDDLE.

The perfect middle is formed from the second future, by changing *ῶ* into *α*, and prefixing the reduplication; as, *τυπῶ, τέτυπα*.

Change of the Penult.

1. *s* of the second future passes into *ο*; as, *λεγῶ, λέλογα*; so *βάλλω*, (as from *βέλω*) *βέβολα*.

2. *α* of the second future, from *s* or *ει* of the present, passes into *ο*; as, *σιέλλω, σταλῶ, ἔστολα*; *κτείνω, κτενῶ, ἔκτοκα*.

α of the second future, from *η* or *αι* of the present, passes into *η*; as, *σῆπω, σαπῶ, σέσηπα*; *δαίω, δαῶ, δέδηα*. So *θάλλω, κλάζω*, and most verbs in which *α* of the present is long by position; except *κράζω, πράσσω, φράζω, βάλλω, ἄδω, ἄγω*.

3. *ι* of the second future, from *ει* of the present, passes into *οι*; as, *λείπω, λιπῶ, λέλοιπα*.

Some are irregular: as, *ἔθω, εἴωθα*; *σπεύδω, ἔσπουδα*.

SECOND PLUPERFECT, OR PLUPERFECT MIDDLE.

The pluperfect middle is formed from the perfect middle, by changing *α* into *ειν*, and prefixing the augment; as, *τέτυπα, ἐτετύπειν*.

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

PRESENT.

The present is formed from the present active, by changing *ω* into *ομαι*; as, *τύπτω, τύπτομαι*.

Verbs—Formation of the Tenses of the Passive Voice. 91

s and *o* are sometimes omitted; as, οἶμαι for οἶομαι, λού-
ται for λούεται.

IMPERFECT.

The imperfect is formed from the present, by changing *μαι* into *μην*, and prefixing the aug-
ment: as, τύπτομαι, ἐτυπτόμην.

s and *o* are sometimes omitted; as, ἐλούτο for ἐλούετο,
ᾤμην for ᾔδομην.

PERFECT.

The perfect is formed from the perfect active, by changing the last syllable into *μαι*; as, τέτε-
ρα, τέτερομαι.

The following slight changes are made for the sake of
harmony.

1. When *φα* is preceded by a vowel, *μ* is doubled; as,
τέτυ-φα, τέτυμ-μαι.

2. When *χα* is preceded by *γ*, that letter is changed into
μ; as, πέφαγ-χα, πέφαμ-μαι. See rule v. p. 5.

3. *χα* of the active is changed into *γμαι*; as, λέλε-χα,
λέλεγ-μαι; unless it is preceded by *γ*. See rule v. p. 5.

4. Verbs which have *σ* in the first future active, retain the
σ before *μαι*; as, πλήθω, πλήσω, πέπλη-χα, πέπλη-σμαι;
but in verbs in *ω pure*, if the penult of the future is *long*,
σ is omitted; as, ποιέω, ποιήσω, πεποιή-μαι.*

The following, however, with a *long penult* retain the *σ*.
ακούω, γνόω, θράύω, κτελεύω, πεύω, παίω, πταίω, ραίω,
σειώ, χόω.

5. From verbs in *νω*, the Attics frequently form the per-
fect in *σμαι*; as, μαιίνω, μεμιάσμαι.

6. Dissyllables that have *τρε* in the penult of the perfect
active, change *s* into *α* in the perfect passive; as, τρέπω,
τέτραμμαι.

7. Verbs which in the perfect active change *s* into *ο*, re-
sume the *s* in the perfect passive; as, κλέπτω, κέκλοφα,
κέκλεμμαι.

* Also, ἐρόω, and a number of others whose penults are short or
doubtful.

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8. Some verbs which have *ευ* in the penult of the perfect active, reject the *ε*; as, *πέπευκα, πέπνυσμαι*.

On the second and third Persons of the Perfect.

The second and third persons singular of the perfect passive are formed from the perfect active, by changing *α* into *σαι* and *ται*; as,

τύπτω, τέτυφα, τέτυμμαι, τέτυφ-σαι, τέτυφ-ται,

which become *τέτυψαι, τέτυπται,*

by placing the double consonant *ψ* for *φσ*, and changing the rough mute *φ* into its cognate smooth one.*

λέγω, λέλεχ-α, λέλεγμαι, λέλεχ-σαι, λέλεχ-ται.

λέλεξαι, λέλεκται.

Verbs whose perfect active ends in *κα*, drop the *κ*; as *λύω, λέλυ-κα, λέλυμαι, λέλυ-σαι, λέλυ-ται. Φαίνω, πέφαγ-κα, πέφαμμαι, πέφαν-σαι, † πέφαν-ται.* But when the first person is in *σμαι*, the third is in *σται*; as, *πλήθω, πέπλη-κα, πέπλησμαι, πέπλησαι, πέπλησται.*

The first person dual and plural is formed from the first person singular by changing *μαι* into *μεθον, μεθα*; as, *τέτυμμαι, τετύμ-μεθον, τετύμ-μεθα.*

The second and third persons dual are formed from the third person singular, by changing *ται* into *θον*, and the preceding smooth mute into its cognate rough one; ‡ as, *τέτυπται, τέτυφ-θον; λέλεκ-ται, λέλεχ-θον.* If *ται* is preceded by a vowel, *σ* is inserted before *θον*; as, *λέλυσται, λέλυ-σθον.*

The second person plural is formed from the second person dual, by changing *θον* into *θε*; as, *τέτυφθον, τέτυφθε; λέλεχ-θον, λέλεχ-θε.*

The third person plural is regularly formed by inserting *ν* before *ται*, of the third person singular; as, *λέλυ-ται, λέλυν-ται.* But if a consonant precede the *ται*, the participle with the verb *εἶσι* is used; as, *τέτυπ-ται, τετυμμένοι εἶσι.*

The perfect of the *imperative* is formed from that of the indicative, by changing *αι* into *ο*; as, *τέτυψαι, τέτυψο*; and *ται* into *θω*, with the preceding smooth mute into its cognate rough one; || as, *τέτυπ-ται; τέτυφ-θω.* But if a vowel precedes *ται*, *σ* is inserted; as, *τετιμήσθω.*

* See rule i. page 4.

† In the perfect active, *ν* before *κ* was changed into *γ*; it is here restored.

‡ The smooth mute is roughened before *θ*, by rule i. page 4.

|| For the reason of this change, see rule i. page 4.

When *μαι* of the perfect indicative is preceded by a vowel, it is changed into *μην*, to form the perfect *optative*; and if the preceding vowel is *η* or *ω*, *ι* is subscribed; if not, it is annexed; as, *πεφίλημαι*, *πεφίλημην*; *δεδήλωμαι*, *δεδήλωμην*; *δέδομαι*, *δεδοίμην*. But when *μαι* is preceded by a consonant, or a diphthong which has *υ* in it, the perfect participle is used with *εἶην*; as, *λέλεγμαι*, *λελεγμένος εἶην*.

The perfect of the *subjunctive* is formed from that of the indicative, when *μαι* is preceded by a vowel, by changing that vowel into *ω*; *ἔσταμαι*, *ἔσιτωμαι*. When *μαι* is preceded by a consonant, or a diphthong, containing *υ*, the perfect participle with the verb *ω* is used; as, *λελεγμένος ὦ, ῥῆς, ῥῆ*.

The perfect of the *infinitive* is formed from the second person plural of the indicative perfect by changing *ε* into *αι*; as, *τέτυφθε*, *τετύφθ-αι*. These changes will be more fully illustrated by the following table.

SYNOPSIS OF VERBS IN THE PERFECT PASSIVE.

Indic.	Imp.	Optat.	Subj.	Infinit.	Partic.
τίτυ-μαι } τίτεσθ-μαι }	-ψο -ξο	-μένος, εἶην -μένος, εἶην	-μένος, ὦ -μένος, ὦ	-φθαι -χθαι	-μένος -μένος
λέλεγ-μαι	-σο	-γμένος, εἶην	-γμένος, ὦ	-σθαι	-γμένος
πέπει-σμαι	-σο	-σμένος, εἶην	-σμένος, ὦ	-σθαι	-σμένος
πεποι-ημαι	-ησο	-ήμην	-ῶμαι	-ήσθαι	-ημένος
δεδήλ-ωμαι	-ωσο	-ώμην	-ῶμαι	-ώσθαι	-ωμένος
ἔσταλ-μαι } ἔσταθ-μαι }	-σο	-μένος, εἶην	-μένος, ὦ	-θαι	-μένος
πέφα-μμαι	-νσο	-μμένος, εἶην	-μμένος, ὦ	-νθαι	-μμένος

PLUPERFECT.

The pluperfect is formed from the perfect by changing *μαι* into *μην*, and prefixing the augment, when the perfect begins with a consonant; as, *τέτυμμαι*, *έτετύμμην*.

The second and third persons of the pluperfect are formed from those of the perfect, by changing *αι* into *ο*, and *εἰσι* into *ῆσαν*.

	2d Sing.	3d Sing.	3d. Plur.
Perf.	τέτισαι,	τέτιται,	τέτινται.
Pluperf.	έτέτισο,	έτέτιτο,	έτέτιντο.
Perf.	λέλεξαι,	λέλεκται,	λελεγμένοι εἰσι.
Pluperf.	έλέλεξο,	έλέλεκτο,	λελεγμένοι ῆσαν.

PAULO-POST FUTURE.

The paulo-post future is formed from the second person singular of the perfect passive, by changing *αι* into *ομαι*; as, *τέτυμμαι*, *τέτυψ-αι*, *τέτύψ-ομαι*.

FIRST AORIST.

The first aorist is formed from the third person singular of the perfect, by changing *ται* into *θην*, and the preceding smooth mute into its cognate rough one;* dropping the first letter, if it is a consonant; as, *τέτυπται*, *ἐτύφθην*.

Exception 1. Those verbs which change *ε* into *α* in the perfect passive, in this tense resume the *ε*; as, *ἔστραμμαι*, *ἔστρέφθην*.

2. Those which drop *ν* in the perfect, have it restored in this tense by the Poets; as, *ἐκλίνθην* for *ἐκλίθην*.

- | | |
|---|--------------------|
| 3. <i>ἐμνήσθην</i> , from <i>μέμνηται</i> , | } assume σ. |
| <i>ἐρῶσθην</i> , <i>ἔρῶται</i> , | |
| <i>ἑσώθην</i> , <i>σέσωσται</i> , | } drops σ. |
| <i>εὐρέθην</i> , <i>εὔρηται</i> , | |
| <i>ἤρεθην</i> , <i>ῆρηται</i> , | } change η into ε. |
| <i>ἐσχέθην</i> , <i>ἔσχηται</i> , | |
| <i>ἐπηνέθην</i> , <i>ἐπήνηται</i> . | |

FIRST FUTURE.

The first future is formed from the third person singular of the first aorist, by adding *σομαι*, and casting off the augment; as, *ἐτύφθην*, *τυφθήσομαι*.

SECOND AORIST.

The second aorist is formed from the second aorist active, by changing *ον* into *ην*; as, *ἔτυπον*, *ἐτύπην*.

* For the reason of this change, see rule 1, p. 4.

SECOND FUTURE.

The second future is formed from the second aorist, by changing *ην* into *ήσομαι*, and rejecting the augment; as, *ἐτύπ-ην, τυπ-ήσομαι*.

FORMATION OF THE TENSES IN THE MIDDLE VOICE.

PRESENT AND IMPERFECT.

The present and imperfect are the same as in the passive.

FIRST FUTURE.

The first future is formed from the first future active, by changing *ω* into *ομαι*; as, *τύψω, τύψομαι*; but in *liquid verbs*, into *οῦμαι*;* as, *στελῶ, στελοῦμαι*.

SECOND FUTURE.

The second future is formed from the second future active, by changing *ῶ* into *οῦμαι*; as, *τυπῶ, τυποῦμαι*.

Πίνω, φάγω, and *ἔδω*, have the second future in *ομαι*.†

But these are thought to be the present used for the future. To these add the poetic futures *βέομαι* and *νέομαι*, by *crasis* *νεῶμαι*.

FIRST AORIST.

The first aorist is formed from the first aorist active, by adding *μην*; as, *ἔτυψα, ἐτυψάμην*.

Verbs in *ω* pure have this tense often syncopated; as, *σέ-φάμην* for *σέφρησάμην*, *ᾠνάμην* for *ᾠνησάμην*.

* Also those verbs from which *σ* has been dropped by the Attics; as, *ποιῶ, ποιοῦμαι*.

† Declined thus; *φάγ-ομαι, -σαι, -εται*.

SECOND AORIST.

The second aorist is formed from the second aorist active, by changing *ον* into *ομην*; as, ἔτυπον, ἐτυπόμην.

VERBS IN *μι*.

Verbs in *μι* are formed from verbs in *αω*, *εω*, *οω*, and *υω*:

There are very few verbs of this class, and those few, in most cases, take their peculiar form, only in single tenses. They were chiefly used in the Æolic and Doric dialects.

I. Change *ω* into *μι*; and lengthen the penult in the singular.*

II. Prefix the reduplication.

The reduplication is proper or improper.

Proper, when the first consonant of the present tense is repeated with *ι*; as, δόω, δίδωμι. If the first consonant is a rough mute, it is changed into its cognate smooth one;† as, θέω, τίθημι.

Improper, when a rough *ι* only is prefixed, which happens to verbs beginning with *στ*, *πτ*, or a vowel; as, σιτάω, ῖστημι. Thus, from σιτάω, is formed ῖστημι; from θέω, is formed τίθημι; from δόω, is formed δίδωμι; from δεικνύω, is formed δείκνυμι.

Verbs in *μι* have but three tenses of that form, the present, imperfect, and second aorist. They take the other tenses from verbs in *ω*, from which they are derived.

Many want the reduplication, particularly all verbs in *υμι*; which want, likewise, the second aorist‡ and the whole of the optative and subjunctive mood.

1. The Poets and Æolics change many contract verbs into verbs in *μι*, but without the reduplication; as, γελᾶω, γέλημι. Sometimes they repeat the initial letters; as, ἀλάω, ἀλάλημι. In the Ionic and Bœotic dialects, the reduplication is made by *ε*; as, ἔστημι, τέθημι.

* In the second aorist, the penult of the dual and plural is lengthened, in all verbs, but τίθημι, ῖημι, δίδωμι.

† By rule ii. page 5.

‡ Dissyllables in *υμι* have a second aorist, but it is the same with the imperfect.

2. To the common reduplication, *μ* is sometimes added ; as, *πλάω*, *πίμπλημι*. A syncope sometimes takes place ; as, *τέτλημι* from *ταλάω*. The reduplication is sometimes in the middle ; as, *δνέω*, *δνίνημι*.

Barytons sometimes become verbs in *μι* ; as, *βριθῆμι* from *βριθω*. But in such instances, the verb in *μι* seems to be formed from a contract verb derived from the baryton ; thus, *βριθῆμι* is from *βριθέω*, derived from *βριθω*.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

IMPERFECT,

The imperfect is formed from the present, by changing *μι* into *ν*, and prefixing the augment, except when the verb begins with *ι* ; as, *τίθην*, *ἔτιθην* ; *ἴστημι*, *ἴστην*.

SECOND AORIST.

The second aorist is formed from the imperfect, by casting off the reduplication, and taking the augment ; as, *ἔτιθην*, *ἔθην* ; *ἴστην*, *ἔστην*.

When the verb has no reduplication, the second aorist is the same with the imperfect in the singular number, and in some verbs in the other numbers.

FIRST FUTURE.

The first future has sometimes a reduplication ; as, *τίθησω*.

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

PRESENT.

The present is formed from the present active, by changing *μι* into *μαι*, and shortening the penult ; as, *ἴστημι*, *ἴσταμαι* ; *τίθην*, *τίθεμαι*.

The following do not shorten the penult ; *ῥῆμαι*, *ἄημαι*, *ἀκάχημαι*, *ἀλάλημαι*, *ἀλαλύκχημαι*, *δίζηναι*, *δύνημαι*. The last, however, sometimes shortens the penult.

IMPERFECT.

The imperfect is formed from the present, by changing *μαι* into *μην*, and prefixing the augment, except when the verb begins with *ι*; as, *τίθεμαι*, *ἐτιθέμην*; *ἵσταμαι*, *ἰστάμην*.

PERFECT.

The long penult of the perfect active is shortened in the passive; as, *δέδωκα*, *δέδομαι*; *εἶμαι*, and *τέθειμαι* are exceptions.

FORMATION OF THE TENSES IN THE MIDDLE VOICE.

PRESENT AND IMPERFECT.

The present and imperfect are the same with those of the passive.

SECOND AORIST.

The second aorist is formed from the imperfect, by casting off the reduplication; as, *ἐτιθέμην*, *ἔθεμην*.

NOTES ON VERBS IN *μι*.

1. In Ionic and Doric writers, these verbs often occur in the present and imperfect with the reduplication, and the contracted form; as, *ἵστ-ων-ας-α*; *ἐπιτιθεῖς*, *δίδοις*, &c. Verbs in *υμι* are sometimes declined by the Attics as if from *υω*.

2. In the third person plural of the present active, *εασι*, *οασι*, and *νασι* are frequently used.

3. In the active voice the optative present and second aorist have more commonly in the plural, *εἰμεν*, *εἴτε*, *εἴεν*; *αἰμεν*, *αἴτε*, *αἴεν*; *οἰμεν*, *οἴτε*, *οἴεν*.

4. The verb *ἵσθμι*, *ἵσθμαι*, is frequently formed with an epenthesis of *τ*; as, *ἐπίσταντο* for *ἐπίσαντο*.

5. The verbs *τίθημι*, *ἵθμι*, *δίδωμι*, have a form of the first aorist, peculiar to themselves; as, *ἔθηκα*, *ἔθικα*, *ἔδωκα*, which must be distinguished from the perfect.

6. "*ἵσθμι*, in the perfect, pluperfect, and second aorist, has an intransitive signification, "to stand;" in the other tenses, a transitive one, "to place." The passive has throughout, the meaning, "to be placed," and the middle, "to place one's self."

7. Verbs in *μι*, even in the present and imperfect, are frequently declined like the contract verbs from which they are derived.

ACTIVE VOICE.					
Indicative.	Imperative.	Optative.	Subjunctive.	Infinitive.	Participle.
S. ἴσται-ημι-ης -ησι Pres. D. -ατον-ατον P. -αμεν-ατε -ᾶσι	ἴσται-αθι -άτω -ατον-άτων -ατε -άτωσαν	ἴσται-αίην-αίης -αίῃ -αίητον-αίῃην -αίημεν-αίῃτε-αίῃσαν (αἶεν)	ἴσται-ᾦς -ᾦ -ᾦητον-ᾦη -ᾦμεν-ᾦτε -ᾦσι	ἴσται-άναι	ἴσται-άς
S. ἴσται-ην -ης -ῃ Imper. D. -ατον-άτην P. -αμεν-ατε -ασαν	wanting.				
S. ἔσται-ην -ης -ῃ 2d Ao. D. -ήτων-ήτην P. -ήμεν-ήτε -ήσαν (αν)	σῆ-θι -ήτω -ήτων-ήτων -ήτε -ήτωσαν	σῆται-αίην-αίης -αίῃ -αίητον-αίῃην -αίημεν-αίῃτε-αίῃσαν (αἶεν)	σῆται-ᾦς -ᾦ -ᾦητον-ᾦη -ᾦμεν-ᾦτε -ᾦσι	σῆται-ῆναι	σῆται-ᾶς
PASSIVE VOICE.					
S. ἴσται-αμαι-ασαι-αται Pres. D. -άμεθον-ασθον-ασθην P. -άμεθα -ασθε -ανται	ἴσται-ασο(ω)-άσθω -ασθον-άσθων -ασθε-άσθωσαν	ἴσται-αίμην -αῖο -αῖτο -αἶμεθον-αῖσθον-αῖσθην -αἶμεθα -αῖσθε -αῖντο	ἴσται-ᾠμαι-ᾠ -ᾠται -ᾠμεθον-ᾠσθον-ᾠσθον -ᾠμεθα -ᾠσθε -ᾠνται	ἴσται-ασ-ἴσται-ασθαι [θαι]	ἴσται-αμε- [νος]
S. ἴσται-άμην-ασο -ατο Imper. D. -άμεθον-ασθον-άσθην P. -άμεθα -ασθε -αντο		σ ἰ ὠ ῖ ῥ ῥ			
MIDDLE VOICE.					
Present and imperfect like the passive.					
S. ἔσται-άμην-ασο -ατο 2d Ao. D. -άμεθον-ασθον-άσθην P. -άμεθα -ασθε -αντο	σῆ-ατο(ω)-άσθω -άσθον-άσθων -άσθε-άσθωσαν	σῆται-αίμην -αῖο -αῖτο -αἶμεθον-αῖσθον-αῖσθην -αἶμεθα -αῖσθε -αῖντο	σῆται-ᾠμαι-ᾠ -ᾠται -ᾠμεθον-ᾠσθον-ᾠσθον -ᾠμεθα -ᾠσθε -ᾠνται	σῆται-ασ-ἴσται-ασθαι [θαι]	σῆται-αμε- [νος]

SECOND CONJUGATION OF VERBS IN μι.

ACTIVE VOICE.

	Indicative.	Imperative	Optative.	Subjunctive.	Infinitive.	Participle.
S. Pres.	τιθ-ημι -ης -ησι -ετον-ετον	τιθ-ετι (εθι) -έτω -ετον -έτων	τιθ-ειην -ειης -ειήτων -ειήτην	τιθ-ῶ -ῇς -ῇτον -ῇτον	τιθ-έναι	τιθ-ές
D. Pres.	-εμεν -ετε -εσι	-ετε -έτωσαν	-ειήμεν-ειήτε -ειήσαν	-ῶμεν -ῇτε -ῶσι		
S. Imper.	τιθ-ην -ης -η -ετον-έτην	wanting.				
D. Imper.	-εμεν-ετε -εσαν					
S. 2d Ao.	τιθ-ην -ης -η -ετον-έτην	θές (θέτι) -θέτω θέτον -θέτων	θειην -θειης -θειήτων -θειήτην	θειῶ -θῇς -θῇτον -θῇτον	θειέναι	θεις
D. 2d Ao.	-εμεν-ετε -εσαν	θείτε -θέτωσαν	θειήμεν-θειήτε -θειήσαν	θῶμεν -θῇτε -θῶσι		

PASSIVE VOICE.

	Indicative.	Imperative	Optative.	Subjunctive.	Infinitive.	Participle.
S. Pres.	τιθ-εμαι -εσαι -εσαι -εμεθον-εσθον-εσθον	τιθ-εσθω (ου) -έσθω -εσθον-έσθων	τιθ-ειμην -ειο -ειο -ειμεθον-εισθον-εισθον	τιθ-ῶμαι-ῇ -ῇται -ῶμεθον-ῇσθον-ῇσθον	τιθ-εσθαι-τιθέμενος	
D. Pres.	-εμεθα -εσθε -εντι	-εσθε -έσθωσαν	-ειμεθα -εισθε -ειντο -ειμεθα -εισθε -ειντο	-ῶμεθα -ῇσθε -ῶνται		
S. Imper.	τιθ-έμην-εσο -ετο -έμεθον-εσθον-έσθην					
D. Imper.	-έμεθα -εσθε -εντο					

MIDDLE.

Present and imperfect like the passive.

	Indicative.	Imperative	Optative.	Subjunctive.	Infinitive.	Participle.
S. Pres.	τιθ-έμην -εσο -ετο	θείσο (θεί) -θείσθω -είσθω -είσθων	θείο -θείο -είσθω -είσθων	θείῶ -θείῃ -θείῃτων -θείῃτων	θείσθαι	θείς-θείμενος
D. Pres.	-έμεθα -εσθε -εντο	θείσθε -είσθωσαν -είσθε -είσθων	-είμεθα -είσθε -είντο -είμεθα -είσθε -είντο	-είμεθα -είσθε -είνται		

THIRD CONJUGATION OF VERBS IN ΜΙ.

ACTIVE VOICE.					
Indicative.	Imperative.	Optative.	Subjunctive.	Infm.	Part.
S. διδ-ωμι -ως -ωσι	διδ-οθι -ότω	διδ-οίην-οίης -οίη	διδ-ῶ -ῶς -ῶ	διδ-ο-	διδούς
D. -οιον-οιον	-οιον-ότων	-οίητον-οίητην	-ῶτον-ῶτον	[ναι]	
P. -ομεν-οις -οῦσι	-οις -ότωσαν	-οίημεν-οίητε -οίησαν(οίεν)	-ῶμεν-ῶτε -ῶσι		
S. ἐδιδ-ων -ως -ω	wanting.				
D. -οιον-ότην					
P. -ομεν-οις -οσαν					
S. ἔδω-ων -ως -ω	δός (δόθι) δότω	δοίην δοίης	δῶ, δῶς, δῶ	δούν-	δούς
D. -οιον-ότην	δότον δότων	δοίητον δοίητην	δῶτον, δῶτον	[αι]	
P. -ομεν-οις -οσαν	δοίτε δότωσαν	δοίημεν δοίητε δοίησαν (δοίεν)	δῶμεν, δῶτε, δῶσι		
PASSIVE VOICE.					
S. διδ-ομαι-οσαι-οται	διδ-οσο(ου)-όσθω	διδ-οίμην-οιο -οιτο	διδ-ῶμαι-ῶ -ῶται	διδ-οσ-	διδόμενος
D. -όμεθον-οσθον-οσθον	-οσθον-όσθων	-οίμεθον-οίσθον-οίσθην	-ῶμεθον-ῶσθον-ῶσθον	[θαι]	
P. -όμεθα-οσθε -ονται	-οσθε-όσθωσαν	-οίμεθα -οίσθε -οῖντο	-ῶμεθα -ῶσθε -ῶνται		
S. ἐδιδ-όμην-οσο -οιο					
D. -όμεθον-οσθον-όσθην					
P. -όμεθα-οσθε -οντο					

MIDDLE VOICE.

Present and imperfect like the passive.

S. ἐδ-όμην -οσο -οιο	δόσο(δον) δόσθω	δοίμην δοίω	δῶμαι δῶ -ῶται	δόσθαι	δόμενος
D. -όμεθον-οσθον-όσθην	δόσθον δόσθων	δοίμεθον δοίσθον	δῶμεθον δῶσθον	δῶσθον	
P. -όμεθα-οσθε -οντο	δόσθε δόσθωσαν	δοίμεθα δοίσθε	δῶμεθα δῶσθε	δῶνται	

FOURTH CONJUGATION OF VERBS in μι.

ACTIVE VOICE.				
	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	S. ζεύγν-υμι-υς-υσι	ζεύγν-υθι-ύτω	ζευγνύναι	ζευγνύς
	D. -υτον-υτον	-υτον-ύτων		
	P. -υμεν-υτε-ῦσι	-υτε-ύτωσαν		
Im.	S. ἐζεύγν-υν-υς-υ	D. ἐζεύγν-υτον-ύτην	P. ἐζεύγν-υμεν	
				[-υτε-υσα
PASSIVE VOICE.				
Pres.	S. ζεύγν-υμαι-υσαι-υται	ζεύγν-υσο-ύσθω	ζεύγνυ-	ζευγνύ.
	D. -ύμεθον-υσθον-υσθον	-υσθον-ύσθων	[θαι	[μεν
	P. -ύμεθα -υσθε -υνται	-υσθε-ύσθωσαν		
Im.	S. ἐξευγν-ύμην-υσο	D. -ύμεθον-υσθον	P. -ύμεθα-υσθ	
	[-υτο	[-ύσθον		[-υντ

IRREGULAR VERBS IN μι, FROM 'ΕΩ, 'ΕΩ, 'ΙΩ.

"Ιημι, I send, from 'ΕΩ.

Indicative.

ACTIVE.

Sing.	Dual.	Plural.
Pres. ἰημι, ἰῆς, ἰῆσι,	ἴστον, ἴστον,	ἴμεν, ἴστε, ἰᾶσι, ἰᾶτε
Imp. ἰήν, ἰῆς, ἰῆ,	ἴστον, ἴστην,	ἴμεν, ἴστε, ἴσαν.
2d Ao. ἴῃν, ἴῃς, ἴῃ,	ἴστον, ἴτην,	ἴμεν, ἴτε, ἴσαν.
1st F. ἴῃσω, 1st Ao. ἴῃκα,	Perf. εἴκα,	Pluper. εἴκειν.

Imperative.

Pres. ἴεθι, (ἴσι) ἴτω,	ἴστον, ἴτων,	ἴστε, ἴτωσαν.
2d Ao. εἴς, ἔτω,	ἔστον, ἔτων,	ἔτε, ἔτωσαν.

Optative.

Pres. ἰεῖ-ην -ης -η	-ητον -ήτην	-ημεν -ητε -ησαν.
2d Ao. εἶ-ην -ης -η	-ητον -ήτην	-ημεν -ητε -ησαν.

Subjunctive.

Pres. ἰῶ, ἰῆς, ἰῆ,	ἰῆτον, ἰῆτον,	ἰῶμεν, ἰῆτε, ἰῶσι.
2d Ao. ἰῷ, ἰῷς, ἰῷ,	ἰῆτον, ἰῆτον,	ἰῶμεν, ἰῆτε, ἰῶσι.
Inf. Pres. ἰέναι.	2d Ao. εἶναι.	Part. P. ἰεῖς, 2A. εἶ

PASSIVE AND MIDDLE.

Indicative.

Pres. <i>ἴσ-μαι-σαι-ται</i>	<i>-μεθον-σθον-σθον</i>	<i>-μεθα-σθες-νται.</i>
Perf. <i>εἶ-μαι-σαι-ται</i>	<i>-μεθον-σθον-σθον</i>	<i>-μεθα-σθες-νται.</i>
1st Ao. (M.) <i>ἦκα-μην,</i>		
<i>[ἦκω, ἦκατο,</i>	<i>-μεθον-σθον-σθον</i>	<i>-μεθα-σθες-ντο.</i>
1st Ao. P. <i>ἔθεν</i> or <i>εἶθην.</i>	2d Ao. (M.) <i>ἔμην</i> or <i>[εἶμην.</i>	Part. <i>ἔμενος.</i>

Imperative.

2d Ao. *ἔσο* or *ἔο*, (*οὐ*) *ἔσθω*, | *ἔσθον*, *ἔσθων*, | *ἔσθε*, *ἔσθωσαν*.
 Subj. 2d Ao. *ᾤμαι*, *ἦ*, *ἦται*, &c. *Infjn.* 2d Ao. *ἔσθαι*.

^ε*Ημαι*, *I sit*, (*I place myself*), from *ἔω*.

The radical word "*Εω*, in the sense of, "to place," occurs in only a few tenses; as, 1st Aor. *εἶσα*; Part. *εἶσας*; in the Fut. middle, *εἴσομαι*; 1st Aor. *εἰσάμην*.

^ε*Ημαι*, which was originally the perfect passive from *ἔω*, has gained the force of the present, *ἦμαι*, *I sit*.

Pres. <i>ἦ-μαι-σαι-ται</i>	<i>-μεθον-σθον-σθον</i>	<i>-μεθα-σθες-νται.</i>
Imp. <i>ἦ-μην-σο-το</i>	<i>-μεθον-σθον-σθην</i>	<i>-μεθα-σθες-ντο.</i>
Imper. Pres. <i>ἦσο</i> , <i>ἦσθω</i>	<i>ἦσθον</i> , <i>ἦσθων</i> ,	<i>ἦσθε</i> , <i>ἦσθωσαν.</i>
<i>Infjn.</i> Pres. <i>ἦσθαι.</i>		Part. Pres. <i>ἦμενος.</i>

Compounds; as, *κάθημαι*, *καθῆσθαι*, &c. There is a difference between this verb and *καθέζομαι*. *Κάθισον* from the latter, denotes, *seat thyself*; *κάθησο*, from *κάθημαι*, denotes, *remain seated*. Matthiæ. 1. 328.

Εἰμι, *I am*, from ^ε*ΕΩ*.

Indicative.

P. <i>εἰμί</i> , <i>εἶς</i> or <i>εἶ</i> , <i>ἐστί</i> ,	<i>ἐστίον</i> , <i>ἐστον</i> ,	<i>ἐσμέν</i> , <i>ἐστέ</i> , <i>εἰσίν</i> ,
I. <i>ἦν</i> , <i>ἦς</i> ,* <i>ἦ</i> or <i>ἦν</i> ,	<i>ἦτον</i> , <i>ἦτην</i> ,	<i>ἦμεν</i> , <i>ἦτε</i> ,† <i>ἦσαν</i> .
F. <i>ἔσ-ομαι-η</i> or <i>-εσ-εται</i>	<i>-όμεθον-εσθον-εσθον</i>	<i>-όμεθα-εσθες-ον-</i>
		<i>[ται.</i>

Imperative.

Pres. *ἴσθι* or *ἔσο*, *ἔστω*, | *ἔστον*, *ἔστων*, | *ἔσθε*, *ἔστωσαν* (*ἔστων*.)

* Or *ἦσθα*.

† Or *ἦστε*.

Optative.

Pres. εἶην, εἶης, εἶη, | εἶητον, εἰήτην, | εἶήμεν, εἶητε, εἶησι
 Fut. εἰσοί-μην -ο -το | -μεθον-σθον-σθην | -μεθα-σθε-ντο. [(εἶεν

Subjunctive.

Pres. ᾧ, ᾗς, ᾗ, | ᾗτον, ᾗτον, | ᾧμεν, ᾗτε, ᾧσι.
 Infin. Pres. εἶναι. | Fut. εἴσεσθαι. | Part. P. ᾧν. Fu. εἰόμενον
 Some grammarians add ἤμην, Imper. middle.

Εἶμι, I go, from ἔΙΩ.

Indicative.

Pres. εἶμι, εἶς, (εἶ) εἶσι, | ἔτον, ἔτον, | ἔμεν, ἔτε, ἔασι.
 Im. ᾗειν, ᾗει, | ᾗεις, ᾗει, | ᾗειμεν, ᾗειτε, ᾗεισι
 ᾗια, ᾗα, } ᾗεις, } ᾗειν, ᾗειτον, ᾗειτην, ᾗμεν, ᾗτε, ᾗσαν

Imperative.

Pres. ἔθι, (εἶ) ἔτω, | ἔτον, ἔτων, | ἔτε, ἔτωσαν, (ἔοντων.)

Optative.

Pres. ἴοιμι, ἴοις, ἴοι, | ἴοιτον, ἴοιτην, | ἴοιμεν, ἴοιτε, ἴοιεν.
 Subj. Pres. ἴω, ἴης, ἴη, | ἴητον, ἴητον, | ἴωμεν, ἴητε, ἴωσι.
 Infin. Pres. ἰέναι. | Part. Pres. ἰών.

MIDDLE VOICE.

Indicative.

Pres. ἴε-μαι-σαι-ται, | -μεθον-σθον-σθον, | -μεθα-σθε-νται
 Imp. ἴε-μην-σο -το, | -μεθον-σθον-σθην, | -μεθα-σθε-ντο.

The present tense, *Εἶμι*, is used for the future, *I will go*.
 This verb, in the middle voice, signifies, *to hasten*.

Φημι, I say, from Φάω.

Indicative.

Pres. φημι, φῆς, φησί, | φατόν, φατόν, | φαμέν, φατέ, φασι.
 Im. ἔφ-ην-ης* -η, | ατον, -άτην, | -αμεν -ατε -ασαν.
 Imper. Pres. φάθι, φάτω, | φάτον, φάτων, | φάτε, φάτωσαν.
 Subj. Pres. φώ, φῆς, φῆ, | -ῆτον, -ῆτον, | -ῶμεν, -ῆτε -ῶσι.
 Infin. Pres. φάναι. 2d A. Mid. φάσθαι. Part. Pres. φά-
 Mid. φάμενος. 1st Fut. φήσω. 1st Ao. ἔφησα. Opt. P. φά-
 2d Ao. (M.) ἐφάμην.

*Or ἴφησα.

The *Infinitive* φάναί, is used in the sense of past time; ἦν, ἦς, ἦ, are often used for ἔφ-ην, ἔφ-ης, ἔφ-η; as, ἦν ὁ ἐγώ, said I; ἦ ὁ ὅς, said he. Ἦμί is used for φημί, and πέφαπται, πέφασται, πεφάσθω, occur in the perfect passive.

Κεῖμαι, I lie down, from κείω.

Pres. κεί-μαι -σαι -ται	Pl. κείνται.	1-tFu. κείσ-ομαι -η -εται.
Imp. ἐκεί-μην -σο -το	-μεθον -σθον -σθην	-μεθα -σθε -ντο.
Imp. Pres. κεί-σο -σθω	-σθον -σθων	-σθες -σθωσαν.
Op. Pres. κεί-σοι -μην -ο -το.	Subj. Pres. κεί-ωμαι -η -ηται	
Inf. κείσθαι.	Part. Pres. κείμενος.	

Compounds; κατάκειμαι; κατακείσθαι, &c.

Ἔννυμι, I dress myself, from ἔνω.

This verb is derivative from ἔνω, *I put on*, and in its simple form is used in poetry only, and in the following tenses. Fut. ἔσω, ἔσσω; 1st Aor. ἔσσα; Mid. ἑσάμην; Inf. ἑσαι; Perf. Pas. εἶμαι and ἑσμαι. The compound ἀμφιέννυμι, occurs in prose writers; Fut. ἀμφιέσσομαι; Attic, ἀμφιῶ, (from ἀμφιέσω;) 1st Aor. ἡμφίεσα; Perf. Pas. ἡμφίειμαι, or ἡμφίεσμαι.

Οἶδα, I know, from εἶδω, I know.

Indicative.

Perf. }	S. οἶδα, οἶσθα, οἶδε.	D. ἴστον, ἴστον.	P. ἴσμεν.
Pres. }		[Ion. ἰδμεν,]	ἴστε, ἴσασι.
Plup. }	S. ἦδεν, ἦδεις,* ἦδε.	P. ἦδμεν, or ἦσμεν, ἦδετε,	
Imp. }		[or ἦστε, ἦδεσαν, or ἦσαν.	
Imper. Perf. & Pres.	S. ἴσθι, ἴστω.	D. ἴστον, ἴστων.	P. ἴστε, ἴστωσαν.

Fut. εἴσομαι or εἰδήσα. Opt. Perf. & Pres. εἰδείην.

Subj. Pres. & P. εἰδῶ. Inf. Pres. & P. εἰδέναί. Part. εἰδώς.

DEFECTIVE OR ANOMALOUS VERBS.

A great number of verbs in Greek are used only in a part of the tenses. The tenses which are wanting are supplied

* Or ἦδισθα.

either from similar verbs derived from the *same root*, or from others of the same signification, though entirely different in form.* The cause of these different forms, is to be found chiefly in the strict regard to euphony, which so much controlled the Greek language. The following are among the changes adopted to secure this object.

I. The radical syllable was lengthened by inserting a consonant, or lengthening the vowel; as, τέμνω for τέμω; ἔσπομαι for ἔπομαι; καίω for κάω; λήβω for λάβω, &c.

II. The termination was lengthened; as,

1. Into αω, εω, οω, υω, εινω; as, μνικάω from μνύκω; τυπτεύω from τύπτω, &c.

2. Into σκω, ανω, αθω, εθω, υθω; as, φάσκω from φάσ; γινώσκω from γνόω; λαμβάνω from λάμβω, from λήβω; διακάθω from διώκω, &c.

III. A reduplication was used; as, γιγνώσκω, βιβρώσκω, τίθημι, from γνόω, βρώω, θέω.

IV. Sometimes new forms of the present were derived from other tenses; as, δεδοίκω from δέδοικα from δαίδω.

The verbs thus formed were rarely used except in the present and imperfect tenses. Where other tenses were supplied, they are given in the following list, with the roots from which they are derived. Those verbs which borrow no tenses from other verbs, are not given.

A.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
To admire,	Ἀγαμαι,	ἀγάω,	ἀγάσομαι, ἡγασάμην, ἡγασμαι, ἡγάσθην.
break,	Ἀγνύω,	ἄγω,	ἄξω, ἡξα, ἡχα, ἡγον. ἔαξα, ἔαχα, ἔαγον, ἔαχην, ἔαχα.
lead,	Ἀγνυμι,		
	Ἀγω,	ἀγάγω,	ἡγαγον, ἡγαγόμην.
	ἄξω,		
	ἡχα,	ἀδέω,	ἀδήσω, ἡδηκα, ἡδον and ἔαδον, ἔαδα, Æol. εὔαδα.
please,	Ἄδω,		
	Ἀνδάνω,		

* The same was the case with some Latin verbs, as *fero*, which borrowed its perfect and supine from obsolete verbs.

Used in	Obsolete	
Pres. & Im.	Roots.	Tenses from Obs. Roots.
te, <i>Αἰσέω</i> , αιρήσω, ἤρηκα,	{ <i>εἰλω</i> ,	<i>εἶλον</i> , <i>εἰλόμην</i> , <i>εἰλῶ</i> , <i>εἰλοῦμαι</i> , <i>εἰλάμην</i> .
ceive, <i>Αἰσθάνομαι</i> ,	<i>αἰσθέω</i> ,	<i>αἰσθήσομαι</i> , <i>ἤσθημαι</i> , <i>ἤσθόμην</i> .
rease, <i>Ἀλδαινῶ</i> , <i>Ἀλδήσκω</i>	{ <i>ἀλδέω</i> ,	<i>ἀλδήσω</i> , <i>ἤλδηκα</i> .
·d off, <i>Ἀλέξω</i> ,	{ <i>ἀλέκω</i> ,	<i>ἀλεξάμην</i> .
n, <i>Ἀλέομαι</i> ,	<i>ἀλεξέω</i> ,	<i>ἀλεξήσω</i> , <i>ἀλεξήσῃ</i> .
	<i>ἀλεύω</i> ,	<i>ἤλευσα</i> , <i>ἤλευάμην</i> and <i>ἤλεσ-</i> <i>μην</i> , by syncope.
, <i>Ἀλινδέω</i> ,	<i>ἀλίω</i> ,	<i>ἀλίσω</i> , <i>ἤλικα</i> .
e, <i>Ἀλίσκω</i> ,	{ <i>ἀλόω</i> ,	<i>ἀλώσ-ω</i> , <i>σομαι</i> , <i>ἤλωσα</i> , <i>ἤλωκα</i> , & <i>ἐάλωκα</i> , <i>ἤλωμαι</i> , <i>ἤλων</i> & <i>ἐάλων</i> .
hout, <i>Ἀλφαινῶ</i> ,	<i>ἀλφέω</i> ,	<i>ἀλφήσω</i> , & <i>ἀλφέσω</i> , <i>ἤλφον</i> .
, <i>Ἀμαρτάνω</i> ,	<i>ἀμαρτέω</i> ,	<i>ἄμαρτή-σω</i> , <i>σομαι</i> , <i>ἡμάρτή-σα</i> , <i>κα, μαι</i> , <i>ἡμαρτον</i> , Poet. <i>ἡμ-</i> <i>βροτιον</i> from <i>ἀμβροτέω</i> .
ite, <i>Ἀνώγω</i> ,	{ <i>ἀνωγέω</i> ,	Imp. <i>ἡνώγουν</i> , <i>ἀνωγήσω</i> .
<i>ἀνώξω</i> ,	<i>ἡνωγα</i> &	<i>ἀνώγημι</i> , Impera. <i>ἀνώγηθι</i> , <i>ἀνωχθι</i> .
<i>ἄνωγα</i> ,		
ia- <i>Ἀπεχθάνομαι</i> ,	<i>ἀπεχθέω</i> ,	<i>ἀπεχθήσομαι</i> , <i>ἀπήχθημαι</i> , <i>ἀπ-</i> <i>ηχθόμην</i> .
ise, <i>Ἀρέσκω</i> ,	{ <i>ἀρέω</i> ,	<i>ἀρέσ-ω</i> , <i>σομαι</i> , <i>ἤρεσα</i> , <i>ἤρεσά-</i> <i>μην</i> , <i>ἤρεσμαι</i> , <i>ἡρέσθην</i> .
rease, <i>Ἀυξάνω</i> ,	<i>αὐξέω</i> ,	<i>αὐξή-σω</i> , <i>σομαι</i> , <i>ἡύξη-σα, μαι</i> , <i>ἡύξηθην</i> .*
<i>Ἀϋξῶ</i> ,		
<i>Ἀέξω</i> ,		
lis- <i>Ἀχθόμαι</i> ,	<i>ἄχθέω</i> ,	<i>ἄχθέσομαι</i> , <i>ἡχθέσθην</i> , <i>ἄχθεσ-</i> <i>θήσομαι</i> .
ised,		

B.

<i>Βαίω</i> ,	<i>βήσομαι</i> , <i>ἔβησα</i> , <i>ἐβησάμεν</i> , <i>βέ-</i> <i>δη-κα, -μαι</i> , <i>βέβαα</i> , 2 Fut. <i>βέ-</i>
<i>Βαίρω</i> ,	<i>βιβάω</i> , Part. Pres. <i>βιβῶν</i> . [ομαι.
	<i>βίβημι</i> , 2 Ao. <i>ἔβην</i> , Subj. <i>βεῖω</i> , Part. Pr. <i>βιβάς</i> .

The passive and the future middle, have the sense of "increase" neuter verb.

Vide Od. δ 46.

Used in Pres. & Im.		Obsolete Roots.	Tenses from Obs. R.
cast,	Βάλλω, βαλῶ, ἔβαλον,	{ βλέω, βαλλέω, βλήμι,	{ βλήσω, βέβλη-κα, μαι, ἐβ βληθήσομαι. βαλλήσω. έβλην, 2 Ao. Opt. M. 2 βλεῖο.
live,	Βιώσκω,	{ Βιώω, βίωμι,	{ βιώσομαι, ἐδίωσα, ἐδιε with an active meanir διω-κα, μαι, ἔβιον, ἐβίω.
bud,	Βλαστάνω,	βλαστέω,	βλαστήσω, βεβλάστηκα, τον.
feed,	Βόσκω,	{ βοσκέω, βόω,	{ βοσκήσω, σομαι, βεβοσι βώσω, βέδωκα.
will,	Βούλομαι,	βουλέω,	βουλήσομαι, βεβούλημαι λήθην.
eat,	Βρώσκω, Βιβρώσκω,	{ βρώω, βρώμι, βεβρώθω,	{ βρώσω, βέβρωκα. έβρων. βεβρώθοιμι.

Γ.

marry,	Γάμα, ἔγγημα, ἐγγημάμην,	{ γαμέω, γεγάμη-κα,	{ γαμήσω, γαμέσομαι, ἐγ -μαι, ἐγαμήθην.
grow old,	Γηράσκω,	{ γηράω, γήρημι, γενέω,	{ γηράσομαι, ἐγήρασα, γε Pr. Inf. γηράναι, Part. γ γενήσομαι, ἐγενήσάμην νημαι, ἐγενήθην, ἐγε γέγονα.
become, be, be born,	Γίγνομαι, Γίνομαι,*	{ γείνω, γάω, γνόω,	{ γείνομαι, ἐγεινάμην, το γέγαα. γνώσομαι, ἔγοσα, ἔγνω- ἐγνώσθην, γνωσθήσομα ἔγνω.
know,	Γιγνώσκω,* Γινώσκω,	{ γνῶμι,	

Δ.

learn,	δαίω,	{ δαέω, δαή-σω, σομαι, δεδάηκα δαα, δεδάημαι, ἐδάην, (2 Ao. M. Subj. δάη burn.)
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* The ancient form was γίγνομαι and γιγνώσκω; which was into γίνομαι and γινώσκω.

† This verb is from δάω which has a two-fold signification, or teach, and to burn.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
divide,	Δαίω,	δαζω,	δά-σω, σομαι, ἔδασα, ἐδασά- μην, δέδα-κα, σμαι.
bite,	Αδκνω,	δήκω,	δή-ξω, ξομαι, ἔδηξα, δέδη-χα, -γμαί, ἐδήχθην, ἔδακον.
sleep,	Δαρθάνω,	δαρθέω,	δαρθήσομαι, δεδάρθηκα, ἐδαρ- θην, ἔδαρθον and ἔδραθον.
fear,	Δεῖδω, δεῖσω, δέδοικα,	{ δεῖδιμι, δίω,	Imper. δέδιθι and δεῖδιθι. ἔδιον, δέδια.
ask,	Δεομαι,		δεήσομαι, δεδέημαι, ἐδεήθην, δεηθήσομαι.
teach,	Διδάσκω, διδάξω, δεδίδαχα,	{ διδασκέω, διδασκήσω.	
fly,	Διδράσκω, διδράξω,		
think,	Δοκέω, Poet. δοκήσω, δεδόκηκα,	{ δοκῶ, δοάω,	δορά-σω, σομαι, ἔδρασα, δέδ- ορον and ἔδραν. [ρακα. δόξω, ἔδοξα, δέδο-κα, γμαι and κημαι. δοάσομαι, ἐδοασάμην, Syn. ἐ- δοάμην.
be able,	Δύναμαι,		
enter,*	Δύνω,	{ δυνάω, δυνάζω, δύω, δύμι,	δυνήσομαι, ἐδυνησάμην, δεδυ- νήμαι, ἐδυνήθην. ἐδυνάσθην. δύ-σω, σομαι, δέδν-κα, σμαι. ἔδυν, to put on.
E.			
excite,	Ἐγείρω,	ἔγρω,	ἡγρόμην, ἐγρήγορα.
eat,	Ἔδω, ἔσω, ἦκα,	{ ἐδέω, ἐδόω,	ἔδηκα, ἐδέσθην, ἔδηδα. ἔδοκα & ἐδήδοκα, ἐδήδομαι.
seat one's self.	ἔζομαι.		ἔδω, ἐδοῦμαι, so κάθεδοῦμαι.
see	Εἶδω,	{ εἶδέω, εἰδήσω, εἶδη-σα, κα, Plu. ἦδεν.	Pr. Opt. εἰδείην, Inf. εἰδέναι.
or	εἶσω,		
know.	εἶδον, ἴδον, οἶδα,†		

* In the middle, "enter one's self," and hence, "to sink," when en-
tering water; "to dress," in reference to clothes.

† Οἶδα has the force of the present, as in Latin *novi*.

	Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
ask,	<i>Ἔρω,</i> <i>ἔρῳ,</i> <i>ἔρομαι,</i>	$\left\{ \begin{array}{l} \text{εἰρέω,} \\ \text{ἔρέω,} \end{array} \right.$	<i>εἰρήσομαι.</i> <i>ἔρήσομαι, εἴρη-κα, μαι, εἰρέσθην.</i>
drive,	<i>Ἐλαύνω,*</i>	<i>ἐλάω,</i>	<i>ἐλασσω,† ἤλασα, ἤλασάμην, ἤλακα & ἤληλακα, ἐλήλακα, ἤλαμαι, ἤληλαμαι & ἤλασμαι, ἤλάσθην & ἤλάσθην.</i>
perish,	<i>Ἐρῶ,</i>	<i>ἐρῶέω,</i>	<i>ἐρῶήσω, ἥρῶησα.</i>
make	<i>Ἐρυσταίνω,</i>	$\left\{ \begin{array}{l} \text{ἐρυσθέω,} \\ \text{ἐρύθω,} \end{array} \right.$	<i>ἐρυσθήσω.</i> <i>ἐρύσω.</i>
red,			
come,	<i>Ἐρχομαι,</i>	<i>ἐλεύθω,</i>	<i>ἐλεύσομαι, ἤλευσα, ἤλυθον, Syn. ἤλθον, Per. M. ἤλυθα & ἐλήλυθα.</i>
eat,	$\left\{ \begin{array}{l} \text{Ἔσθω,} \\ \text{Ἔσθιω,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ἔδω,} \end{array} \right.$	<i>Fut. ἔδομαι, ἐδήδοκα, ἔδηδα, ἐδήδεσμαι, ἡδέσθην, 2 Aor. ἔφαγον, from φάγω.</i>
sleep,	<i>Εὔδω,</i>	<i>εὐδέω,</i>	<i>εὐδήσω.</i>
find,	<i>Εὐρίσκω,</i>	<i>εὐρέω,</i>	<i>εὐρήσω, εὐρησάμην, εὔρηκα, μαι, εὐρέσθην, εὐρεθήσομαι, εὔρον, εὐρόμην.</i>
have,	$\left\{ \begin{array}{l} \text{Ἔχω,} \\ \text{ἔξω,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{σχέω,} \\ \text{σχῆμι,} \end{array} \right.$	<i>σχή-σω, σομαι, ἔσχη-κα, μαι, ἐσχέσθην, σχεθήσομαι, ἔσχον,‡ ἔσχόμην.</i>
cook,	<i>Ἐψω,</i>	<i>ἐψέω,</i>	<i>2 Aor. Imper. σῆς. ἐψήσω, ἐψήσομαι.</i>
Z.			
live,	$\left\{ \begin{array}{l} \text{Ζάω,} \\ \text{ζήσω,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ζῆμι,} \end{array} \right.$	<i>ἔζην or ἔζων, ζῆθι & ζῆ.</i>
gird,	$\left\{ \begin{array}{l} \text{Ζωννύω,} \\ \text{Ζώννυμι,} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ζόω,} \end{array} \right.$	<i>ζώσω, ἔζωσα, ἐζωσάμην, ἔζωκα, σμαι, ἐζώσθην.</i>
Θ.			
be willing,	<i>Θέλω,</i>	<i>θελέω,</i>	<i>θελήσω, ἐθέλησα, τεθέληκα.</i>
sharpen,	<i>Θηγάνω,</i>	<i>θήγω,</i>	<i>θήξω, ἔθηξα, ἐθηξάμην, τέθηγα, γμαι.</i>

* The origin of this verb is *ἔλω*. Hence three forms are derived, the Æolic, *ἐλάω*; the Æolic, *ἐλαύνω*; and the Doric, *ἐλαύνω*.

† In this tense the *σ* is frequently dropped, and the contract form is adopted; thus, *ἐλῶ, ἐλᾶς, ἐλᾶ*. *Ἔλσαι* comes from *ἔλλω*.

‡ From the aorist *σχῆν* a new present *ἴσχω*, is formed, denoting *to seize, to hold, &c.*

Used in Pres. & Im.		Obsolete Roots.	Tenses from Obs. Roots.
<i>touch,</i>	Θιγγάνω,	θίγω,	θί-ξω, -ξομαι, ἔθιγον.
		θνάω,	τέθνηκα, τέθναα, τέθνηκα, and τέθνηα, τεθνεώς, (ῶσα, gen. ῶτος.)
<i>die,</i>	Θνήσκω, θνήξω,	θνήνω, τεθνήκω, τέθνημι,	ἔθανον, 2 F. M. θανοῦμαι. τέθνη-ξω, ομαι. Pr. Imper. τέθναθι, Opt. τε- θναίην. Inf. τεθνάναι, Part. τεθνός, 2 Ao. ἔθνην.
<i>leap,</i>	Θορνύω, θόρνυμι, θρώσχω,	θορῶ,	θορήσω, ἔθορον, θοροῦμαι.

I.

<i>place,</i>	Ἰδρύνω,	ιδρύω,	ιδρύσω, ἰδρυσά, ἰδρυσάμην, ἰδρυκα, μαι, ἰδρύθην and ἰδρύνθην.
<i>cause to sit,</i>	Ἰζάνω,	ἰζάω, ἰζώ,	ἰζήσω, ἰζησα. ἰσω, ἰσα.
<i>direct,</i>	Ἰθύνω,	ιθύω,	ιθύσω, ἰθυσά.
<i>come,</i>	Ἰκνέομαι,	ἰκώ, ἰζώ,	ἰξομαι, ἰξάμην, ἴγμαι, ἰκόμην. ἴξον.
<i>appease,</i>	Ἰλάσκομαι, ἰλάζομαι,	ἰλάω, ἰλημι,	ἰλάσομαι, ἰλασάμην, ἰληκα, ἰλασθήν, ἰλασθήσομαι.
<i>fly,</i>	Ἰπτῆμι, ἔπτῆν,	πτάω,	πτήσω, πέπτηκα, πέπταμαι.

K.

<i>burn,</i>	Καίω, καύσω, κέκαυκα,	κήω,	ἔκηα & ἔκεια, ἐκήάμην, & ἐ- κειάμην, ἔκαον, ἐκάην.
<i>mow,</i>	Κερδαννύω, Κερδαννυμι, Κίρνημι,	κερδάω, κρδάω,	κερδάσω, ἐκέρασα, ἐκερασάμην, κεκέρασμαι, ἐκερδάσθην, κε- ρασθήσομαι. κρδάσω, κέκρα-κα, μαι, ἐκρά- θην, κραθήσομαι.
<i>gain,</i>	Κερδαίνω, κερδανῶ, κεκέρδακα,	κερδέω,	κερδή-σω, σομαι, ἐκέρδησα, κεκέρδηκα.

Used in		Obsolete.	
Pres. & Im.		Roots.	Tenses from Obs. Roots.
find,	Κιχάνω, Κιχημι,	{	{
shout,	Κλάζω, κλάγξω, κέκλαγχα,		
weep,	Κλαίω, κλαύσω, κέκλαυκα,	{	{
hear,	Κλύω,	κλῦμι,	Imper. κλῦθι & κέκλυθι.
satisfy,	Κορεννύω, Κορέννυμι,	{	{
hang,	Κρεμαννύω, Κρεμάννυμι,		
kill,	Κτείνω, κτενῶ, ἔκτακα & ἐκτόνηκα,	{	{
roll,	Κυλίνδω,		
fawn,	Κυνέω, κυνήσω,	{	{

A.

obtain by lot.	Λαγχάνω,	{	λήγω,	λή-ξω, ξομαι, εἴληχα (οἱ λέ- λογχα,) γμαι, ἔλαχον.
		{	λήθω,	λήψομαι, εἴληψα, εἴλημμαι, ἐ- λήφθην & εἰλήφθην, ληφθή- σομαι, ἔλαβον, ἐλαβόμην.
receive,	Λαμβάνω,	{	λαβέω,	λελάβηκα.
		{	λάμβω,	λάμψομαι, ἐλαμψάμην, λέλαμ- μαι, ἐλάμφθην.
be con- cealed, or escape,	Λανθάνω,	{	λήθω,	Imp. ἔληθον, λή-σω, σομαι, λέ- λησμαι & λέλασμαι, ἐλήσ- θην, ἔλαθον, ἐλαθόμην, λέ- ληθα.

M.

learn,	Μανθάνω,	μαθέω,	μαθήσομαι, ἐμαθησάμην, με- μάθηκα, ἔμαθον.
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Used in Pres. & Im.	Obsolete Roots.	Tenses from Obs. Roots.
obtain, <i>Μάρπτω</i> , fight, <i>Μάχομαι</i> ,	<i>μάπω</i> , <i>μαχέω</i> ,	<i>ἔμαπον</i> , <i>μαπέειν</i> , <i>μεμάποιεν</i> . <i>μαχήσομαι</i> & <i>μαχέσομαι</i> , <i>ἐμα- χεσάμην</i> & <i>ἐμαχησάμην</i> , <i>με- μάχημαι</i> , 2 F. <i>μαχοῦμαι</i> .
about to be, <i>Μέλλω</i> , care, <i>Μέλω</i> ,*	<i>μελλέω</i> , <i>μελέω</i> ,	<i>μελλήσω</i> , <i>ἐμέλλησα</i> . <i>μελήσω</i> , <i>ἐμελησάμην</i> , <i>μεμέλη- κα</i> , <i>μαι</i> & <i>μέμβλημαι</i> , <i>ἐμελ- ήθην</i> , <i>ἔμελον</i> , <i>μέμηλα</i> .
mingle, <i>Μιγνύω</i> , <i>Μίγνυμι</i> ,	{ <i>μίγω</i> ,	<i>μί-ξω</i> , <i>ξομαι</i> , <i>ἔμιξα</i> , <i>μέμι-χα</i> , <i>γμαι</i> , <i>μεμίξομαι</i> , <i>μεμίχθην</i> , 2 A. P. <i>ἐμίγην</i> , <i>μιγήσομαι</i> .
remem- <i>Μιμνήσκω</i> , ber, <i>μνάω</i> ,		<i>μνή-σω</i> , <i>σομαι</i> , <i>ἔμνησα</i> , <i>ἐμνησά- μην</i> , <i>μέμνημαι</i> , <i>μεμνήσομαι</i> , <i>ἐμνήσθην</i> , <i>μνησθήσομαι</i> .
to remain, <i>Μίμνω</i> , wipe off, <i>Μοργνύω</i> , <i>Μόργνυμι</i> ,	<i>μενέω</i> ,	<i>μεμένηκα</i> .
<i>Ομόργνυμι</i> ,	{ <i>μόργω</i> ,	<i>μόρξω</i> , <i>ἐμορξάμην</i> .
bellow, <i>Μύκω</i> , <i>μέμυκα</i> , <i>ἔμυκον</i> ,		<i>μυκάω</i> , <i>μυκήσω</i> .

N.

inhabit, <i>Ναίω</i> ,	<i>νάω</i> ,	<i>νάσομαι</i> , <i>ἔνασα</i> , <i>ἐνασάμην</i> , <i>ἐνάσθην</i> .
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O.

be pained, <i>Ὀδάξω</i> ,	<i>ὀδαξέω</i> ,	<i>ὀδαξήσω</i> ,
smell, * <i>Ὄζω</i> , <i>ῶσω</i> ,	{ <i>ὀζέω</i> ,	<i>ὀζέσω</i> & <i>ὀζήσω</i> , <i>ῶζεσα</i> .
Perf. M. <i>ῶδα</i> ,†		
swell, <i>Οἰδάνω</i> ,	{ <i>οἰδέω</i> ,	<i>οἰδήσω</i> , <i>ῶδη-σα</i> , κα.
<i>Οἰδίσκω</i> ,		
think, <i>Ὀῖομαι</i> ,		<i>οἰέω</i> , <i>οἰήσομαι</i> , <i>ῶημαι</i> , <i>ῶμην</i> , <i>ῶήθην</i> .
<i>Ὀῖμαι</i> ,	{ <i>οἰχέω</i> ,	<i>οἰχήσομαι</i> , <i>ῶχη-κα</i> , <i>μαι</i> .
go, <i>Ὀἵχομαι</i> ,		<i>οἰχώω</i> , <i>ῶχωκα</i> .
2 A. <i>ὀχόμην</i> ,		

* This verb is chiefly used as an impersonal.

† * *Ὀῶδα* has the sense of the present.

Used in		Obsolete	
Pres. & Im.		Roots.	Tenses from Obs. Roots.
<i>slide,</i>	¹ Ολισθαίνω,	{	ὀλισθέω, ὀλίσθη-σα, κα, ὤλισθον, ὀλίσ- θην.
	² Ολισθάνω,		
<i>destroy,</i>	¹ Ολλίω,	{	ὀλέω, ὀλέσω, ὤλεσα, ὤλε-κα, μαι & ὀλώλεκα, ὤλέσθην, ὤλον, ὀλῶ, ὀλό-μην, ὀλοῦμαι, ὤλα and ὀλωλα.
	² Ολλυμι,		
<i>swear,</i>	¹ Ομνύω,	{	ὀμόω, ὀμόσω, ὤμοσα, ὤμοσάμην, ὤ- μοκα & ὀμώμοκα, μαι, 2 F. Μ. ὀμοῦμαι.
	² Ομνυμι,		
<i>wipe off,</i>	¹ Ομόρηνυμι,	ὀμόρω,	ὀμόρξω, ὀμορξάμην.
<i>assist,</i>	² Ονημι,	{	ὀνέω, ὀνή-σω, σομαι, ὤνησα, ὠνησά- μην & ὠνάμην, ἔνημαι, ὠνά- θην, 2 Αο. ὠνάμην.
	¹ Ονίνημι,		
<i>rise,</i>	¹ Ορνύω,	{	ορω, ὄρω, ὦρσα, ὦμαι, ὄρωρα and ὄρορα, ὠρόμην.
	² Ορνυμι,		
<i>smell,</i>	¹ Οσφραίνομαι,	ὀσφρέω,	ὀσφρήσθαι, ὠσφρόμην.
<i>owe,</i>	¹ Οφείλω,	{	ὀφειλέω, ὀφειλήσω, ὠφείληκα, ὠφειλον & ὠφειλον.
	² Οφλω,		
¹	¹ Οφλισκάνω,	ὀφλέω,	ὀφλήσω, ὠφληκα.

II.

<i>suffer,</i>	Πάσχω,	{	πήθω, πείσομαι, Bæot. for πήσομαι, ἔπησα, ἔπαθον, πέπηθα.
			παθέω, παθήσω, ἐπάθησα, πεπάθηκα.
			πένθω, Perf. M. πέπονθα, πέποσθα and χα.
<i>pass,</i>	Περνάω,	{	περάω,* Syn. πράω, πράσω, πέπρα-κα, μαι, πεπράσομαι, ἐπράθην, πραθήσομαι.
	Πέρνημι,		
	Πιπράσκω,		
<i>boil,</i>	Πρίαμαι,	{	πέπω, πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην.
	Πέσσω,		
<i>lay open,</i>	Πεταννύω,	{	πετάζω, πετάσω, ἐπέτασα, πεπέτακα & πέπτακα, πεπέτασμαι, πέπτασμαι & πέπταμαι, ἐπ- ετάσθην.
	Πετάννυμι,		

* Περάω, to pass into another country; περνάω, to pass for the purpose of selling; πρίσμαι, in the middle voice, to buy a person or thing, brought from another country.

Used in Pres. & Im.		Obsolete. Roots.	Tenses from Obs. Roots.
fasten,	Πηγνύω, Πήγνυμι,	{ πήγω,	πήξω, ἔπηξα, ἐπηξάμην, πέ- πηχα, γμαι, ἐπήχθην, ἐπα- γην, παγήσομαι, πέπηγα.
drink,	Πίνω, Πῶμι,	{ πόω, πίω, πῖμι,	πώσω, πέπω-κα, μαι & πέπο- μαι, ἐπόθην. Pres. M. πίομαι, πίσομαι, ἔπι- ον, 2 F. M. πιούμαι. Imper. πῖθι.
give to drink,	Πιπίσκω,	πίω,	πίσω, ἔπισα.
fill,	Πίπλημι, Πίμπλημι, Πιμπλάω,	{ πλάω, πλήμι, πτόω, πέτω,	πλήσω, ἔπλησα, ἐπλησάμην, πέπλησμαι, ἐπλήσθην, πέ- Im. Pas. ἐπλήμην. [πληθα. πέπτωκα. ἔπεσα, ἐπεσάμην. ἔπεσον, 2 F. M. πεσοῦμαι.
fall,	Πίπτω,	{ πησέω, πταίρω,	ἔπταρον.
sneeze,	Πτάρνυμαι,	πταίρω,	ἔπταρον.
inquire,	Πυνθάνομαι, πνύθω,	πνύθω,	πενύσομαι, πέπυσμαι, ἐπνυθό- μην, πνυθούμαι.

P.

do,	{ Πέζω, ῥέξω, ἔρῥεξα,	ἔργω,	Att. ἔρδω, ἔρξω, ἔργμαι, εἴρ- γμαι & εἰργμαι, Perf. Mid. ἔοργα.
flow,	{ Πέω, ῥύεω,	ῥνήσω, ῥνήσομαι, ἔρῥύηκα, ἔρῥύην.	
break,	{ Πηγνύω, Πήγνυμι,	ῥήσσω, ῥήξω, ἔρῥήξα, ἔρῥήξάμην, ἔρ- ῥήγα & ἔρῥώγα, ἔρῥάγην, ῥαγήσομαι.	
strength- en,	{ Πωρνύω, Πώννυμι,	ῥόω, ῥώσω, ἔρῥώ-σα, κα, μαι & σμαι, ἔρῥώσθην, Im. ἔρῥώ- σο, farewell.	

Σ.

quench,	{ Σθεννύω, Σθέννυμι,	σθέω, σθέσω, ἔσθεσα, ἔσθεκα & ἔσ- θηκα, ἔσθεσμαι, ἐσθέσθην, σθεσθήσομαι.	
scatter,	{ Σκεδαννύω, Σκεδάnnυμι,	σθεῖμι, σθεῖν. σκεδάω, σκεδάσω, ἐσκεδά-σα, σμαι, ἐσ- κεδάσθην.	

Used in Pres. & Im.		Obsolete Roots.	Tenses from Obs. Roots.
dry up,	Σκέλλω,	σκλάω,	σκήσομαι, 1 Aor. ἔσκηλα, ἐσκηκα.
offer li.	Σπένδω,	σκλημι,	Pr. Inf. σκληναι.
bation,		σπείω,	σπεί-σω, σομαι, ἔσπεισα, ἐσπείσάμην, ἔσπειςμαι, ἐσπείσθην.
spread,	Στορεννύω,	στορέω,	στορέσω, στορῶ, ἐστόρεσα, ἐστορεσάμην, ἐστορέσθην.
	Στορέννυμι,		
	Στόρνυμι,		
	Στρωννύω,	στρώω,	στρώσω, ἔστρωσα, ἐστρωσάμην, ἔστρωμαι.
	Στρώννυμι,		
have,	Σχέθω,	σχέω,	

T.

bear,	Ταλάω,	τλάω,	τλήσομαι, τέτληκα.
	Τέτλημι,	τλήμι,	ἔτλην.
extend,	Τανύω,	τάγω,	ἔταγον, τέταγα.
cut,	Τέμνω,*	τεμέω,	τεμήσω.
	Τεμῶ,	τμήγω,	τμήξω, ἔτμηξα, τέτμη-κα, μαι, ἐτμήθην, ἔτμαγον, ἐτμάγην, τμαγήσομαι.
bring forth,	Τίκτω,	τέκω,	τέ-ξω, ξομαι, ἐτέχθην, ἔτεκον, ἐτεκόμην, τέτοκα.
bore through,	Τιτράω,	τράω,	τρήσω, ἔτρησα, τέτρη-κα, μαι, ἐτρήθην.
	Τίτρημι,	τιτράινω,	1 A. ἐτίτρηνα.
wound,	Τιτρώσχω,	τρώω,	τρώ-σω, σομαι, ἔτρωσα, ἐτρωμαι, ἐτρώθην, τρωθήσομαι.
run,	Τρέχω,	δραμέω,	δεδράμη-κα, μαι.
	Θρέξω,	δρέμω,	ἔδραμον, 2 F. M. δραμοῦμαι, δέδρομα.
eat,	Τρώγω,	φάγω,	φάγομαι, 2 F. M. φαγοῦμαι, ἔφαγον.
	ἔτραγον,		
be,	Τυγχάνω,	τυχέω,	τυχήσω, ἐτύχησα, τετύχηκα.
		τεύχω,†	τεύξομαι, τέτευχα, τέτυγμαι, τετύξομαι, ἐτύχθην, ἔτυχον.

* Τέμνω and τάμνω are both found; the former derived from τίμω, the latter from τάμω. Hence the 2d Aor. is either ἔτιμον or ἔταμον.

† This must be distinguished from the regular τεύχω, to prepare.

Υ.

Used in	Obsolete.	
Pres. & Im.	Roots.	Tenses from Obs. Roots.
ὑπὸ ὑπὸσχεσθαι, ὑποσχέω, ὑποσχέσσομαι, ὑπέσχημαι, ὑπέσχεθην, ὅμην.		

Φ.

1,	Φάσκω,	{	φάω,	φήσω, ἔφησα.
			φημί,	ἔφην, ἐφάμην.
			οἶω,	οἶσω, οἶσομαι, οἶσθην, οἶσθή- σομαι.
			ἐνέγκω,	1 A. ἤνεγκα, ἤνεγκάμην, ἤνέχ- θην, ἤνεγκον, ἤνεγκόμην.
17,	Φέρω,	{	ἐνέκω,	1 A. ἤνεικα, ἤνεικάμην, ἐνή- νεγμαι, ἤνέχθην.
			ἐνέχω,	Perf. M. ἐνήνοχα.
			φορέω,	φορήσω, ἐφόρησα, πεφόρημαι, Syn. φρέω, φρήσω, &c.
			φρῆμι,	Imper. A. 2. φρές. [κα.
18,	Φθάνω,	{	φθάω,	φθάσω, φθήσομαι, ἔφθα-σα,
			φθῆμι,	ἔφθην.
rupt,	Φθίνω,	{	φθίω,	φθί-σω, σομαι, ἔφθισα, ἔφθι- -κα, μαι,
19,	Φύω,*	{	φῦμι,	ἔφυν.
	φύσω,			
	πέφυκα,			

Χ.

20,	Χαίρω,	{	χαρέω,	χαρήσω, χαρήσομαι, ἐχάρην.
	Χαρῶ,		χαιρέω,	χαιρήσω, ἐχάιρησα, κεχάρη-κα, μαι, κεχαρήσομαι.
	κέχαρκα,			
21,	Χανδάνω,	{	χάζω,	ἔχαδον, ἐχάνδα.
			χείω,	χεῖσομαι.
22,	Χάσκω,	{	χάινω,	χανῶ, χανοῦμαι, ἔχανον, κέχα- να & κέχηνα.
	Χασκάζω,			
23,	Χρῶννύω,	{	χρόω,	χρώσω, κέχρω-μαι & σμαι.
	Χρῶννυμι,			

* Φύω, signifies to produce; Φῦμι, in the middle sense, to suffer
's self to be produced, or to be born. The perfect, πέφυκα, as well as
or. ἔφυν, and φύς, have a passive signification.

Used in		Obsolete.	Tenses from Obs. Roots.
Pres. & Im.		Roots.	Roots.
<i>bury</i> ,	Χωννύω, Χώννυμι,	} χόω,	χώσω, ἔχωσα, κέχωσμαι, ἐχώσ- θην, χωσθήσομαι.
			Ω.
<i>drive</i> ,	ῥιθίσω, ῥιθίσουν, ῥιθίσω,	} ῥιθίω,	ῥιθίσω, ῥιθίσα, ῥιθίσμαι, ῥιθίσθην.

ADVERBS.

I. Of quality. These end

1. In -ως, formed from adjectives and participles by changing *ος* of the nominative or genitive into *ως*; as, ἡδέως, *sweetly*, &c.

2. In -δην, from the perfect of verbs, dropping the reduplication; as, κρύβδην, *secretly*, from κέκρυπται; βάδην, *by steps*, &c.

3. In -αδην or -ινδην, from nouns; as, λογάδην, *with choice*, from λόγ-ος; πλουτίνδην, *according to wealth*, from πλουτ-ος.

4. In -ινδα. This denotes kinds of games; as, ὀστρακίνδα, *a game with pieces of earthen ware*, (ὄστρακον.)

5. -ηδον, (more rarely -αδον,) corresponding to the Latin *-atim*; as, ἀγελήδον, *in herds*; βοτρυδόν, *in clusters*. These are formed chiefly from nouns.

6. In -ει, -ι or -τι, from verbs and nouns; as, ὀνομασί, *by name*; πανδημέι, *with all the people*; i. e. *with all force*.

7. In -σι or -ισι, denoting chiefly a peculiarity of nation; as Ἑλληνισί, *like the Greeks*.

8. In -ω, formed mostly from prepositions; as, ἄνω, ἔξω, &c. Some others have the same ending; as, ἄφνω.

9. -η or -α, originally datives of nouns or adjectives: as, πομιδῇ, *with care*; hence, *very much*; σπουδῇ, *diligently*, *hardly*; ἰδιᾷ, (ὀδῶ,) *separately*, &c.

10. So likewise the accusative; as, προῖκα, *gratis*, from προίξ, *a gift*; ἀρχήν, *at the beginning*; hence, *above all*.

11. Sometimes two words are united; as, ἐκποδών, (ἐκ and ποῦς,) *out of the way*; ἐμποδών, *in the way*.

Other adverbs of this class will be learnt by observation.

II. Adverbs of place. These have a three-fold relation.

1. "Where?" These end in ου, οι, θι, and σι; the last are added chiefly to names of cities; as, πανταχοῦ, *every where*; ἀγρόθι, *in the country*; Ἀθήνησι, *at Athens*. Thus, οὐρσηφι, *out of doors*.

2. "Whence?" These end inθεν, and are used instead of the preposition ἐκ with the genitive; as, οὐρανόθεν, *from heaven*; Θεόθεν, *from God*.

3. "Whither?" These end in δς or σς, and are added to the accusative; as, οἶκονδς, *home*; Μαραθῶναδς, *to Mara-*

thon. After σ the two letters pass into ζ; as, Ἀθήνας, to Athens, for Ἀθήναςδε. Thus,

Οὐρανόθι,	Οὐρανόθεν,	Οὐρανόνδε (or σε,)
in heaven.	from heaven.	to heaven.
Θήβησι,	Θήβηθεν,	Θήβαζε,
at Thebes.	from Thebes.	to Thebes.

Some adverbs have such an affinity, that, beginning with a vowel, they are INDEFINITES; with π, INTERROGATIVES; with τ, REDDITIVES.

Indefinite.	Interrogative.	Redditive.
ἥ, ὅπῃ, { which way, by what means.	πῇ, { which way? by what means?	τῇδε, { this way, or by that means.
ῥῷ, { how far for what rea- son.	πῶ, { how far? for what rea- son?	τῷ, { so far, for that rea- son.
ὅτε, ὁπότε, { when. ἤνικα, {	πότε, { when? πῇνικα, {	τότε, { then. τῇνικα, {
ὅθεν, ὁπόθεν, whence	πόθεν, whence?	τόθεν, thence.
ὅθι, where.	πόθι, where?	τόθι, there.
ὅσον, how much.	πόσον, how much?	τόσον, so much.
οἷον, after what manner.	ποῖον, after what manner?	τοῖον, after that manner.
ὁσάκις, how often.	ποσάκις, how often?	τοσάκις, so often.

COMPARISON.

In adverbs derived from adjectives in use, the neuter *singular* of the comparative, and the neuter *plural* of the superlative of the adjective, are commonly used in comparing the adverb; as, σωφῶς, σωφώτερον, σωφώτατα. Adverbs in ὧ from prepositions, form their comparison in ῶ; as, ἄνω, ἀνωτέρω, ἀνωτάτω. The same is the case with some others; as, ἐγγύς, ἐγγυτέρω, ἐγγυτάτω; but sometimes ἐγγύτερον, ἐγγιον, ἐγχεστα are found.

SYNTAX.

AGREEMENT.

Agreement of one Substantive with another.

I. APPPOSITION. Substantives, signifying the same thing agree in case; as, *Παῦλος ἀπόστολος, Paul, an apostle. Θεῷ κριτῇ, to God, the Judge.*

1. One of the substantives is sometimes understood; as, *Κυαξάρης, ὁ τοῦ Ἀστυάγου, (sup. υἱός,) Cyaxares, the son of Astyages.*

2. The word ὥς, usually puts a substantive which follows it, in the same case with the preceding substantive; as, *λαβὼν Τισσαφέρην, ὥς φίλον, taking Tissaphernes as a friend.*

3. An infinitive, or part of a sentence may supply the place of one of the substantives; as, *ἢ τις Ἀχαιῶν ῥίψει ἀπὸ πύργου, λυγρὸν ὄλεθρον, or some of the Greeks will throw you from the tower, a dreadful death.*

4. Sometimes the latter substantive is put in the genitive; as, *πόλις Ἀθηῶν, for πόλις Ἀθῆναι, the city of Athens.*

5. This is always the case after possessive pronouns; as, *δαῖρ αὐτ' ἐμὸς ἔσκε, κ υ ν ὡ π ι δ ο ς, he was my brother-in-law; (of me) shameless.* So likewise after adjectives derived from proper names; as, *Ἀθηναῖος ὢν, πολέως τῆς μεγίστης, being an Athenian, (i. e. of Athens,) that great city.*

Agreement of an Adjective with a Substantive.

II. An adjective agrees with its substantive in gender, number, and case; as, *τὸ ἅγιον Πνεῦμα, the Holy Spirit. Ἐν ἐκείναις ταῖς ἡμέραις in those days.*

This rule includes the article, pronouns, and participles.

1. Substantives are often used *adjectively* ; as, Ἑλλὰς φωνή, *the Greek language*.*

2. Adjectives are often used *substantively* ; as, ὁ δίκαιος, *the just*. So likewise οὗτος, ἐκεῖνος, τις, αὐτός, &c.

3. Adjectives and demonstrative pronouns, sometimes agree, not with a substantive *expressed*, but with one implied and understood ; as, βρέφος φέροντα τόξον, *a boy bearing a bow*. Τό θεῖον αὐτούς, *the gods themselves*.

4. Adjectives at times agree with the nominative of the verb, instead of the noun to which they properly refer ; as, μέσος δὲ καρδίας μεῦ ἔδυνε, *he descended into the middle of my heart*.

5. Instead of an adjective, a noun with a preposition is often used ; as, ἡδονή μετὰ δόξης (i. e. ἔνδοξος,) *exalted pleasure*.

6. Adverbs are frequently used as adjectives ; as, ἐν τοῖς τότε ἀνθρώποις, *among the men at that time*.

GENDER. 1. The adjective, as a predicate, (not as an epithet,) is often put in the *neuter singular*, (χρῆμα being understood,) while the substantive is masculine or feminine or in the *plural* ; as, οὐκ ἀγαθὸν πολυκοιρανίη, *a plurality of rulers is not good* ; μεταβολαὶ λυπηρόν, *changes are painful*.

2. When the adjective thus used is made the nominative to an auxiliary verb, it is often put in the *plural* ; as, ἀδύνατα ἐστὶ (for ἀδύνατον,) *it is impossible*.

3. The demonstrative and relative pronouns also, are often put in the *neuter*, when they refer to their substantives *generally* as a *thing* ; and are sometimes put even in the *plural*, when the noun is singular.

4. Πρώτος and πᾶς, in the *neuter plural* are frequently applied to persons ; as, Λάμπων Αἰγινητέδων τὰ πρῶτα, *Lampon, Prince of the Æginetans*.

5. Οἷος and ὅσος, in the *neuter plural*, are often put with substantives in the singular ; as, γράφει χεῖλος οἷα Πειθοῦς, *paint her lip like Persuasion*.

6. In the *dual*, a feminine substantive has often a masculine adjective, especially among the Attics ; as, ἄμφω τὰ πόλεις, *both those cities* : sometimes also in the *singular* and *plural*, when the attention is not directed to a distinction of *sex*, but generally to the person ; as, Θάπτειν τιν' ἐν τῇ ἡμέ-

* This is very common in English ; as, gold-watch, sea-water. The only difference is, the words are connected by a hyphen in English, but not in Greek.

ρα μέλλων νεκρόν, (of a woman,) *being about to bury a dead person that day.*

7. When a woman speaks of herself in the *plural*, (ἡμεῖς) the masculine adjective is used; as, ἡμεῖς ἄτεκνοι, *I (we are) am childless.*

8. Sometimes the adjective agrees in *case* with one noun, and in *gender* with another intimately connected with it; as, ὅστι' ὀρνίθων πτερυγῶν ἔθνεα πολλὰ ἔνθα καὶ ἔνθα ποιῶνται, ἀγαλλόμεναι πτερύγεσσιν, *thus many tribes of winged birds fly hither and thither exulting on the wing.*

9. An infinitive, or part of a sentence, often supplies the place of the *adjective*, and then the adjective is put in the *neuter gender*; as, χαλεπὸν τὸ μὴ φιλεῖν, *It is hard not to love.* Anacr. *Lyrl. 1. 1. 1.*

CASE. 1. An adjective has often its proper substantive put in the genitive; as, οἱ φαῦλοι τῶν ἀνθρώπων, *wicked men*; τὸ πολλὸν τοῦ χρόνου, *much time.*

2. Such instances as, φίλος ὃ Μενέλας, *Iliad, A. 189*, and νεφεληγερέτα Ζεὺς, *Iliad, A. 560*, are not exceptions to this rule; φίλος, is the Attic vocative, and νεφεληγερέτα, the Æolic nominative.

Agreement of a Verb with a Nominative.

III. A verb agrees with its nominative in number and person; as, ἐγὼ γράφω, *I write*; ὑμεῖς λέγετε, *ye say.*

1. The nominatives of the first and second persons are rarely expressed, except for the sake of emphasis.

2. The infinitive, or part of a sentence, frequently supplies the place of the nominative; as, τοῦ φιλοσοφεῖν τὸ ζητεῖν, (supp. ἐστίν,) *to inquire is the province of philosophy*; τὸ πασὶν ἀρέσκειν δυσχερέστατον ἐστίν, *to please all is very difficult*; ἑστησαν εἰς τετρακισχίλους, *there stood about 4000*; this latter form is common to denote numbers in general terms.

3. In λέγουσι, *they say*; εἰώθασι, *they are accustomed*; &c. ἄνθρωποι, is understood. In βροντᾷ, *it thunders*; νίφει, *it snows*; βρέχει, *it rains*; ζεὺς or ἀήρ, is understood; and is sometimes expressed; as, ζεὺς εὐρόντησε. Hom. Od. ζεὺς ὕει. Theocrit.

4. The Attics often use the nominative for the vocative;

as, ἡ πᾶς, ἐγείρου, *maid, arise!* Luke, viii. 54. Χαῖρε, βασιλεύς, *Hail, King!* John, xix. 4.

‘Ἡέλιος, ὃς πάντ’ ἐφορᾷ καὶ πάντ’ ἐπακούεις, *Thou, Sun, who seest and hearest all things.* Iliad, Γ.

5. The nominative is sometimes used without a verb; as, ‘Ο γὰρ Μωϋσῆς οὗτος—οὐκ οἶδμεν, τί γέγονεν αὐτῷ,
But this Moses, we know not what has become of him.

Acts, vii. 40.

Agreement of Nominatives Plural of the Neuter Gender.

IV. Nominatives plural of the neuter gender, have commonly a singular verb; as, ζῶα τρέχει, *animals run.*

Sometimes, though rarely, masculines and feminines plural take a verb singular; as, ἀχέεται ὄμφαί μελῶν, *the noise of songs resounds;* Pind. ἦν τρεῖς κεφαλαί.

Agreement of the Dual.

V. A word in the dual may agree with another in the plural, signifying *two*; as, τῷ ἄμφω χεῖρας ἀνέσχον, *they held up both their hands;* χειμαρῶσι ποταμοὶ συβάλλετον ὕδωρ, *two wintry torrents unite their streams.* Iliad, Δ. 453.

Agreement of Nouns of Multitude.

VI. Nouns of multitude in the singular, often take a verb or adjective in the plural; as, ἠρώτησαν αὐτόν ἅπαν το πλῆθος, *all the multitude asked him.**

This rule applies when the noun of multitude is considered as composed of *parts*. When it is considered as *one whole*, the singular verb and adjective are used; as, σπουδῇ ἕζετο λαός, *with haste the people sat down.* Iliad, Β. 99.

* This rule applies to ἄλλος and ἕκαστος; as, ἄλλος πρὸς ἄλλον λίσσονται, *speaking to each other.*

Agreement of words coupled by a Conjunction.

VII. Two or more substantives singular, coupled by the conjunctions *καὶ*, &c. have a verb, adjective, participle, or relative plural; as, *σπέρμα καὶ καρπὸς διαφέρουσι*, *the fruit and seed differ*.

1. If the substantives are of different persons, the verb agrees with the first person in preference to the second, and with the second in preference to the third; as, *ἐγὼ καὶ σὺ τὰ δίκαια ποιήσομεν*, *I and thou will do right*.

2. If the substantives denote inanimate objects, the adjective is commonly in the neuter plural; as, *τὸν αὐχένα καὶ τὴν κεφαλὴν φαίνει κεχρυσμένον*, *shows the neck and head gilt*.

3. If animated beings are spoken of, the adjective is put in the masculine, if one of the substantives is of that gender; as, *πατὴρ καὶ μητὴρ οὐκέτι μοῦ ζιόντων*, *my father and mother being no longer alive*.

4. Sometimes the adjective agrees with only one of the substantives; as, *πυθόμενος, Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα*, *having learned that Strombichides and the ships were lost*.

The same Case after a verb as before it.

VIII. Any verb may have the same case after it as before it, when both words refer to the same thing; as, *ἐγὼ εἰμι διδάσκαλος*, *I am a teacher*.

1. The verbs, which have most commonly the same case after them as before them, are substantive and neuter verbs, with verbs passive of *naming*, *gesture*, &c.

2. The nominative after a verb substantive, is sometimes changed into the genitive plural; as, *Κροῖσος ἐστὶ τῶν πλουσίων* for *πλούσιος*.

RELATIVE.

Agreement of the Relative and Antecedent.

IX. The relative ὅς agrees with its antecedent in gender and number.

1. Sometimes the antecedent in the singular is followed by the relative in the plural, when it refers not to a definite individual, but to the *class* which it represents; as, *θησαυροποιὸς ἀνὴρ, οὗς δὴ ἐπαινεῖ τὸ πλῆθος, a money getting man, which class of men the people praise.*

2. When the antecedent, on the contrary, is a word of *general* import in the plural, (as *πάντες*,) the relative is in the singular; as, *ἀσπάζεταιται πάντας, ὃν περιτυγχάνῃ, he salutes all, whomsoever he meets.*

3. The relative sometimes agrees in gender and number with the noun following; as, *εἰς ἱεροὺς ἀφικνοῦνται τόπους, αἱ καλοῦνται συναγωγαί, they arrive at the holy places which are called synagogues. Philo.*

Attraction of the Relative.

X. The relative is often put by *attraction* in the same case with the antecedent; as, *βίβλοις, οἷς (for οὗς,) ἔχω, the book which I have.*

XI. When no nominative comes between the relative and the verb, the relative is the *nominative* to the verb; as, *Ἄνδρες οἱ εἴσονται, the men who shall know.*

But when a nominative comes between the relative and the verb, the relative is governed by some word in the sentence; as, *ὁ λόγος ὃν εἶπε, the word which he spoke.*

1. When the relative follows two words of different persons, it agrees with the first rather than the second, and with the second rather than the third.

2. *Inversion.* For the sake of emphasis, the relative often

precedes at the commencement of a clause, and the antecedent is understood in the clause which follows; as, ἀδὲ ἐκάστη ἡλικία προστίεται, διηγησόμεθα (supp. πράγματα,) *what is appointed for each age, we will relate.*

When any ambiguity would arise from this construction, the antecedent is introduced after the relative in the same clause; as, ἀδικεῖ Σωκράτης, οὓς μὲν ἡ πόλις νομίζει θεοὺς, οὐ νομίζων, *Socrates acts unlawfully, not regarding as gods, those whom the city does; οὗτος ἐστὶν ὃν εἶδες ἄνθρωπον, this is the man whom you saw.*

3. The antecedent is often *implied* in a possessive pronoun, or a preceding clause.

4. When the relative refers back to a *demonstrative* pronoun, that pronoun is commonly omitted, and the relative put in the same case; as, ἐμοὶ δοκεῖς λέγειν οὐδὲ σύμφωνα οἷς τὸ πρῶτον εἶπες, (for ἐκεῖνα ἄ,) *you seem to say things by no means accordant with what you said at first; οἷς ἔχω χρῶμαι, I use what I have.* —

ARTICLE.

Article before a Definite Object.

XII. The article is prefixed to nouns which express, not generally *any* one of a class, but *definitely some one* which is known. A noun may be rendered thus *definite* in various ways.

1. Κατ' ἐξοχήν, by *distinction*, or general notoriety; as, ὁ ποιητής, *the poet*; i. e. Homer; ἡ νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος, *at the same time were impending the well known plague, and the Peloponnesian war.* Theoc. II. 59.

The article is thus used κατ' ἐξοχήν, before the names of the Deity, and of the great objects of nature, the sun, moon, stars, seas, earth, heaven; and generally before any object which is greatly distinguished or well known.

2. By a *previous mention*, either of the same or a *synonymous* word; as, ἐπαιδεύθη γε μὴν ἐν Περσῶν νόμοις, οὗτοι δὲ δοκοῦσιν οἱ νόμοι ἀρχεσθαι, *he was educated according to the Persian laws—and those laws seem to begin, &c.* Xen. *Cyrop.* Κολάσαντος δὲ τινος ἰσχυρῶς ἀκόλουθον, ἤρρετο τι

χαλεπαῖνοι τῷ θεράποντι, and some one beating his attendant severely, he inquired the reason of abusing the servant.

3. By implication in the context: as, οὗτος πρόδους τοῖς πολεμίοις Νύμφαιον φυγὰς ἐγένετο, τὴν κρίσιν οὐχ ὑπομείνας, he having treacherously surrendered Nymphæum to the enemy, became a fugitive, not waiting the trial; i. e. the trial implied as the natural consequence of his treachery.

4. By a description in the context which limits the noun to a single object; as, ἡ διαθήκη Ἰησοῦ Χριστοῦ, the covenant of Jesus Christ.

5. By being monadic in its nature; i. e. representing persons or things which exist singly; or of which only one can possibly be the subject of discourse; as, ἐκκόψας τὰς θύρας εἰσῆλθεν εἰς τὴν γυναικωνίτιν, having knocked at the gate, he entered the women's apartment.

Article before a Class of Objects.

XIII. The article is prefixed to nouns when they denote a class of objects taken as a whole; as, ὁ ἄνθρωπος ἐστὶ θνητός, man is mortal; λεγομένον τοὺς θεοὺς φρουρεῖν, ὥσπερ οἱ κύνες, τοὺς ἀνθρώπους, saying that the gods guard men as dogs do.

Article before Abstract Nouns.

XIV. The article is frequently prefixed to abstract nouns.

1. When used in their most abstract sense; as, ἡ ἀδικία καὶ ἡ ἀκολασία μέγιστον τῶν ὄντων κακόν ἐστι, injustice and intemperance are the greatest of evils.

2. When the attribute is personified; as, ἡ Κακία, ὑπολάβουσα, εἶπεν, and Malice, interrupting, said.

3. The article prefixed to a neuter adjective, is used for an abstract noun; as, τὸ καλόν, beauty; τὸ ὀσίον, justice.

In these cases the abstract noun represents a class of objects.

Article used for the Possessive Pronoun.

XV. The article is frequently used as a pos-

sessive pronoun ; as, οὐχὶ τῷ πατρὶ, καὶ τῇ μητρὶ μονὸν γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι, *that he was born, not for his father or his mother only, but for his country.* Demos. de cor. § 59.

Article used for the Relative Pronoun.

XVI. The article is sometimes used as a *relative pronoun* ; as, τῷ δὲ φεύγεις, τέκνον ; Ἰφι. τὸν Ἀχιλλῆα ; τὸν ἰδεῖν αἰσχύνομαι ; *what do you flee from, my child? Iph. Achilles, whom I am ashamed to see.* Eurip. Iph. A. 1351.

When the article is thus used as a relative, the verb to which it belongs is frequently changed into a participle ; as, εἰσὶν οἱ λεγόντες, for οὗ λέγουσι, *there are those who say.* The participle is often understood, and sometimes the article ; as, ὁ ἐν τοῖς οὐρανοῖς ; τίς ἐστὶν ἐμὲ πάταξας, (supp. ὁ) *who struck me?*

Article used for the Demonstrative Pronoun.

XVII. The article is sometimes used as a *demonstrative pronoun*, especially by the early poets ; as, τὴν δ' ἐγὼ οὐκ λύσω, *but I will not release her ;* Il. A. 29. ὅρ' εἶπεν, *he said.*

To this head may be referred the use of the article with μέν and δέ, to express contra-distinction ; as, ὁ μὲν, *the one ;* ὁ δέ, *the other.* In like manner the pronoun ὅς is frequently used with μέν and δέ.

Article before an Infinitive or Part of a Sentence.

XVIII. Infinitives, adjectives, participles, adverbs, and members of sentences, are frequently used as nouns, and in such cases the article is generally prefixed to them ; as, τοῦ φιλοσοφεῖν τὸ ζητεῖν ; *inquiry is the business of philosophy ;* οἱ θνητοί, *mortals ;* τὰ ἔξω, *external things ;* ὅξυς

εἰς τὸ πᾶνθ' ὁρᾶν, *quick at discovering all things*; οἱ ἀμφὶ Πλάτωνα, *the followers of Plato*; and sometimes Plato himself.

1. In such instances the noun to which the article belongs expresses a *class* of objects.

2. Adjectives in *ος*, are used with the article in two different senses. In the singular they denote generally a *whole*; as, τὸ πολιτικόν, *the citizens taken collectively*. In the plural they signify some circumstance determinable by the context, or by general knowledge; as, τὰ Τρωϊκά, *the Trojan war*; τὰ Ἑλληνικά, *Grecian affairs, or history*.

Article with a Word added for the sake of Description or Definition.

XIX. A word or phrase added to a substantive for the purpose of *description* or *definition*, has commonly the article; as, σύνειμι ἀνθρώποις τοῖς ἀγαθοῖς, *I am with good men*.

This is likewise the case after verbs of calling; as, τὸν μόνον ἀδωροδόκητον ὀνομάζοντες, *calling him the only incorruptible man*.

1. The participle *must* take the article in this case to distinguish its use, from what is called the *participial construction*.

2. When the second word is merely in *apposition* without *defining* the former, the article is often omitted.

3. An adjective before a noun has one meaning when it *precedes*, and another when it *follows* the article; as, ἐν πλουσίοις τοῖς πολίταις, *with the citizens being rich*, or because they were rich; ἐπὶ τοῖς πλουσίοις πολίταις, *with the rich citizens*; ἐπ' ἄκροις τοῖς ὄρεσιν, *on the mountains where they are highest*; i. e. on the summit of the mountains.

Omission of the Substantive to which the Article belongs.

XX. The noun to which the article belongs is frequently understood; as, τὰ μητρὸς (sc. ῥήματα,) *the things of his mother*; τὸ ἀνθρώπου (sc. ῥήμα,) *this word, ἀνθρώπου*.

Article with the Subject of a Proposition.

XI. In a proposition, the subject has gender, the article, and the predicate has not; as, *ὁ Θεός, God is a Spirit.*

proper names are not always subject to these rules.

GOVERNMENT.

GENERAL PRINCIPLES OF GOVERNMENT.

The action of a verb may be considered in reference

1. To its *immediate* object; as, *διδόναι ἑμαυτόν, to give myself*; or

2. To a *remote* object; as, *διδόναι ἑμαυτόν τῇ πόλει, to give myself to the state*; *βοηθεῖν τῇ πατρίδι, to aid my country*; *ἀπαλλάττειν τινὰ νόσου, to deliver some one from disease*; *φείδεσθαι τῶν ἐρρίφων, to spare the kids.*

The *immediate* object of an active verb, is that on which the action is exerted; it is properly in the accusative. The *remote* object is not *acted* upon by the verb; but is merely the *subject* to which the action tends or is acquired; or *from* which the action is exerted, or *of* which it takes

The *remote* object is sometimes joined to the *immediate* after an active verb; and still more frequently follows the neuter or intransitive verb, as being the object which gave rise to the action of that verb. In either case they take a preposition, or may stand alone in dependence on the verb. This distinction between the immediate and remote object, is but little observed in English; almost every object with reference to which the action takes place, is in the accusative or objective case. Hence a very large class of verbs are considered in Greek as intransitive, and govern a genitive or dative of the remote object; which in English syntax are ranked among active or transitive.

To some extent, indeed, the distinction is arbitrary; we shall see that the Greeks themselves used certain verbs sometimes as transitive with the object in the genitive

or dative. The following remarks are intended to aid the younger student in tracing the distinction more clearly between the use of the accusative of an immediate object on the one hand, and the genitive and dative of a remote one on the other.

GENITIVE.

I. The genitive of the remote object may be put after a words which express the idea of relation, for the purpose of making that relation *clear and determinate*.

Verbs. *Καλῶς ἔχειν μέθης*, to be well off as to liquor to be drunk; *εὖ ἔχειν φρενῶν*, to be favourable as to his feelings; *ὥς ποδῶν εἶχον*, as they were able in respect to their feet, i. e. as fast as they could run; Herod. vi. 116 *Τέλλω τοῦ βίου εὖ ἤκοντι*, Tellus being advanced (as to) in life; *ἐπείγασθαι αἰῆτος*, to be in haste with respect to the battle; *ὑφίστασθαι ὀργῆς*, to cease (in respect to) from anger; *ἐννευρίβην τῆς κεφαλῆς*, (I was broken as to my head) I had my head broke.

* 1. Sometimes the genitive explains a whole clause; as, *πάντων μαθημάτων κυριώτατα, τοῦ τὸν μαθητὴν βελτίον γίνεσθαι, τὰ περὶ τοὺς νόμους κείμενα*, the chief of all sciences with respect to the improvement of the learner, is that of the laws.

2. Adjectives, which have an active signification, and are mostly derived from active verbs or correspond to them in meaning, have that object in the genitive, which after the verb would be in the accusative; as, *ὀλέθριοι φίλων*, destructive to friends; *ἀρτιμαθής κακῶν*, lately instructed in misfortune.

3. Hence words denoting a state or act of the mind "with respect to" any object, and directed towards it, but not acting on it, are followed by the genitive. This includes all adjectives and verbs, denoting affections or desires of the mind: viz. knowledge, ignorance, experience, forgetfulness, concern, custom, recollection, carelessness, desire, aversion, &c. &c. In all these cases, the emotion or act is put forth "with respect" to some object; but without so acting upon it, as to affect its state, which would require an accusative.

4. Words denoting abundance or fullness, and want or emptiness, govern a genitive of the object, "in respect" to which the abundance or want exists. Adjectives and verbs of plenty and want, separation, filling or depriving, &c. &c.

of bereaving, delivering, hindering, rejecting, making way for, repelling, ceasing and causing to cease, &c. &c. have all the idea of want, or plenty as the ground of their governing the genitive. Substantives, likewise, which are derived from these words, are often followed by a genitive of the object "in respect" to which the plenty or want exists.

5. The same original sense of the genitive seems to give rise to the construction of the comparative with the genitive; as, *μείζων πατρός*, *greater with respect to*; or *in comparison with his father*. Hence all words denoting a comparison, may be followed by a genitive of the object "in respect" to which the comparison is made. To this class belong verbs derived from the comparative, as, *ἡτῶσθαι*, &c. and those which signify to surpass, to rule, to take the lead, to govern, to obey, &c. and adjectives denoting power, ability or control; as, *ἐγκρατής*, &c. Substantives likewise; as, *ἡττα τοῦ πομά-τος*, *defeat by means of drinking*, i. e. intemperance in drinking.

So likewise words which denote comparison in respect to value; as, *ἄξιος*, literally, "equal in value." Hence all words in which there is a determination of value; as, "to buy, sell, exchange, estimate, &c. govern the genitive; and hence the general rule, "the price of a thing is put in the genitive."

A comparison is likewise implied in words which express a difference; as, *διάφορος*, *ἕτερος*, *ἄλλος*, *ἄλλοις*, *ἄλλτριος*.

That "with respect" to which any thing is done is frequently the reason of an action; hence those words which denote the reason or origin of a thing, or that "on account" of which any act is performed, are put in the genitive: as, *δαναῶν κεχολωμένοι*, *angry (on account of) with the Greeks*. Accordingly verbs of accusing, slandering, condemning, acquitting, and generally those that pertain to judicial proceedings, all of them govern the genitive. Likewise verbs of commencing or originating take a genitive after them. Verbs of praying have frequently a genitive of the person or thing "in respect" to which the request is made. So likewise have adjectives. After exclamations, the noun which occasions the exclamation is frequently put in the genitive; as, *ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν*, *O Jupiter! the acuteness of his mind*.

II. The second principal relation expressed by the genitive is that of the proportion of a whole to its parts; i. e.

the genitive is put *partitively*. This is common to most languages.—The genitive therefore follows verbs of all kinds, even those which govern the accusative, when the action refers, not to the whole object, but only to a *part* ;* as, *τῆς γῆς ἔταμον*, they laid waste a part of the country ; *ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν*, I know some of the same age with myself ; *ὀπτῆσαι κρεῶν*, to roast some of the flesh. This is expressed in French by the article *partitif*, and in English by the omission of the article, or by the word “some.” After adverbs of time and of place, the same construction often occurs ; as, *ἄλλοθι γαίης*, in another part of the country ; *ὅψι τῆς ἡμέρας*, at a late part of the day.

Hence many words are followed by the genitive, which signify *participation*, or at least imply that idea. Among these are verbs which denote, to partake, to impart, to enjoy, to obtain, to receive, to take, and the contrary idea, to let go. In these cases there is a reference, more or less distinct to that *part* in relation to which the action takes place ; as, *ἀφιέναι τοῦ δόρατος*, means to let go of the spear ; *ἀφιέναι τὸ δόρυ*, in the accusative is, to hurl the spear. In the former instance the action is exerted only “in respect” to the object ; in the latter, it acts *upon* the object and changes its state.

From this idea of *part* implied in the genitive, the superlative is followed in the genitive by the noun representing the *class* of which the superlative is the chief or best part. Hence too the genitive is put after verbs, adjectives, and adverbs, *derived* from the superlative, and those which express a high degree of preferableness.

III. The genitive is used to denote the person or thing to which any object *belongs*, whether it be a quality, property, habit, duty, &c. and those likewise from which any thing arises or proceeds. Hence verbs, denoting possession, property, duty, custom, power, govern the genitive. Hence verbs of hearing, smelling, tasting, feeling, are followed by a genitive of the object from which the sensation proceeds ; likewise verbs signifying to learn, or experience.

For the same reason, the genitive expresses the *material* of which any thing is made, with substantives, verbs and adjectives. The dative, however, is used for the genitive, when

*This construction is not uncommon in English. e. g. “I give liberally of my property for his relief.”

the material of which any thing is made, may be considered as the *means* by which it was made. A genitive is used likewise with substantives of all kinds, to denote the *author* of the thing implied in the substantive; as, "*Ἡρας ἀλαισίαι*, *wanderings, arising from Juno.*

IV. The genitive follows verbs compounded with prepositions which govern that case; when the prepositions can be separated from the verbs without altering their signification.

V. The genitive is used in determining time or place, when they are *parts* of a larger duration or extension—where, when, how long, since, within the space of.

In many of the cases stated above, particular verbs govern a dative or accusative. Many of these will be specified under the rules to be given hereafter.

DATIVE.

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The dative in Greek has two senses; the one, that of the dative in other languages answering to the question, "to, or for whom or what?" the other, that of the Latin ablative.

I. The dative represents the remote object to which an action tends, (whether transitive or intransitive,) or for the *sake* of which it was commenced; as, *πειθεσθαι τινι*, to obey any one; *διδόναι τι τινι*, to give to any one. It has, therefore, generally the same construction as in Latin, except that more verbs are followed by the dative in Greek. Some classes of verbs vary in their construction, being followed at times by an accusative, and at times by a dative: this is sometimes the case, likewise, with the genitive and dative. There is also a considerable variety of construction in particular words under the several classes.

II. The dative in Greek also supplies, in a great measure, the place of the ablative in Latin. In this sense it expresses the idea of *companionship* or connection, answering the question, "with whom or what?" of an instrument or means, answering to "whereby?" of an impulse, excitement, or external cause, answering to "from what?" "on what account?" "for what?" and of the manner of an action.

It expresses likewise the relation of measure, degree, &c. with the comparative; as, *ἐνιαυτῷ πρεσβύτερος*, older by a year. It is put also in definitions of time and place, in answer to the question "where?" and "when?"

III. The genitive is often used for the dative, or the dative for the genitive, as the writer is desirous to fix the attention of the reader upon the *source*, or upon the *means*, *instrument*, or *end* of the specified action.

Thus, when Homer says of Hector, Il. viii. 235, he would burn the ships *with* flaming fire, νῆας ἐνιπρήσει πυρὶ κηλῶ, he fixes the mind upon fire, as the *means* by which this is done: but when in another place, Il. ix. 242, he writes, αὐτὰς τ' ἐμπρήσειν μαλεροῦ πυρός, that he would burn them *from* fire, he directs the attention backward to fire, as *that* from which their being burnt *proceeded*. The same observation applies to the following examples; ἀντίος ἦλθ' Ἀχιλλῆϊ, *he went against Achilles*, Il. xx. 422; ἀντία Πηλεΐωνος ἰών, *going against the son of Peleus*, Il. xx. 113; οἴνω βεβαρήτας, *laden with wine*; λιμοῖο βαρείας χεῖρας, *his hands heavy from pestilence*, i. e. with pestilence; δικάζουσιν ἀχαριστίας, *they give judgment, as to ingratitude*; δικάζοντι αὐτοῖς, *giving judgement to them*.

ACCUSATIVE.

The accusative expresses, as in other languages, the person or thing which is affected by the action of the accompanying verb. Some verbs which are not strictly transitive, however, are followed by the accusative; particularly by nouns which denote, not the *passive* recipient, but the object of immediate reference; as, πείθειν, ὑβρίζειν, ἀδικεῖν, ἀμύβασθαι, προσκυνεῖν, φθάνειν, ἐπιτροπεύειν, ἀποδιδράσκειν. In these and similar cases, the object of the action would be more naturally put in the dative.

Many verbs, which signify an emotion or feeling with regard to an object, as, to be ashamed, afraid, to compassionate, are followed by an accusative which expresses the object, and at the same time the effective cause of the emotion; as, αἰσχύνομαι τὸν Θεόν, *I reverence the Deity*. This takes place with some neuter verbs; as, ἀλγεῖν τι, *to suffer in respect to something*.

Many verbs have an accusative not only of the immediate object of action, but likewise of the more remote; i. e. the person or thing which the action respects, and which is more regularly in the dative.

The accusative may follow all kinds of words by synecdoche, *κατὰ*, *διὰ*, &c. being understood.*

GOVERNMENT.

Government of Substantives.

I. One substantive governs another, signifying a different thing, in the genitive; as, τοῦ Θεοῦ μακροθυμία, *the long suffering of God*; βῆμα λίθου, *a seat of stone*.

1. The latter substantive generally expresses the class or kind to which the former belongs; or some relation of origin, cause, possession, or property.

2. This rule extends to pronouns, and to the article used as a pronoun; as, κριθὴν τὴν τοῦ ἵππου, *the barley of the horse*.

3. The genitive often denotes the noun, *in respect* to which the preceding noun has its meaning; as, ἀγγελία τῆς Χίου, *a message in respect to Chios*.

4. The governing noun is often understood; as, Ὀλυμπίας ἡ Ἀλέξανδρου (supp. μήτηρ,) *Olympia the mother of Alexander*. εἰς ᾄδου, (supp. δόμον,) *to Hades*; ἐν ᾄδου, (supp. δόμῳ,) *in Hades*.

5. A substantive in the genitive is often put for an adjective, to express quality more strongly; as, βάθος γῆς, *depth of earth*, for βαθεῖα γῆ; ἡ περισσεῖα τῆς χάριτος, *abundant grace*; ἡ ἀστατία τοῦ πλοῦτου, *inconstant riches*.

6. The Attics use a noun in the genitive, preceded by a neuter article, for the noun itself; as, τὸ τῆς τύχης, for ἡ ὕχη, *fortune*; τὸ τῶν γραμμάτων, for τὰ γράμματα, *letters*; αἱ τῶν βαρβάρων ἀπιστίαι εἰσι, for οἱ βάρβαροι, *barbarians are faithless*. Demosth.

7. Instead of the genitive, a noun with a preposition is often found; as, ἀτυχία ἡ περὶ τοῦ βίου, *the evils of life*, for τυχία βίου.

* For a full exhibition of this subject, see Matthiæ's Greek Grammar, H. 450—615, from which most of the foregoing observations have been taken.

8. The dative is often used for the genitive ; as, *οὐκ ἤρπειδῃ Ἀγαμέμνονι ἤδανε θυμῷ*, *it did not please the mind of Agamemnon, the son of Atreus* ; Hom. *πατρὶ τιμωρὸν φόβου*, *the avenger of your father's murder*.

9. The noun that should be in the genitive is often, especially by the Poets, put in the accusative, governed by a preposition implied ; as, *τί σε φρένας ἔκτε πένθος*, *for σοῦ φρένας*, *what grief has invaded your mind ?*

10. The genitive is sometimes put elliptically, *ἐνεκα* being understood ; as, *ὦ μελέων ἐγὼ κακός*, *Oh wretched I ! (ἐνεκα) on account of my misfortunes*.

Adjectives in the Neuter Gender.

II. An adjective or article in the neuter gender, without a substantive, governs the genitive ; as, *τὸ χρήστον τοῦ Θεοῦ*, *the kindness of God* ; *τὰ τῆς τύχης*, *the gifts of fortune*.

1. In these cases a noun is understood, which is really the governing word.

2. Sometimes a preposition precedes the noun ; as, *παρὰ τῆς τύχης*, *the things of fortune*.

3. The adjective, thus used in the abstract, is often without a genitive, and then it has an adverbial sense ; as, *τοιοῦτον*, *finally*.

Quality or Circumstance.

III. If the latter of two substantives [taken with an adjective] expresses some *quality* or *circumstance* of a former, it is often put in the genitive ; as, *ἀνὴρ μεγάλης ἀρετῆς*, *a man of great virtue* ; *αὐθάδης φρενῶν*, *daring of soul*.

1. Sometimes this genitive stands alone, *χρημα*, *ἀνθρωπος*, or some similar word being understood ; as, *ἀπέθεν ἐτῶν ὀγδοήκοντα*, *he died when (a man) eighty years old*.

2. The latter substantive is more commonly put in the accusative, by synecdoche, *κατά*, *διὰ*, &c. being understood ; as, *σπουδαῖος τὸν τρόπον*, (*supp. κατά*), *of ingenuous disposition*.

Government of Adjectives.

I. Adjectives signifying any affection of the mind, (as knowledge, ignorance, &c.) also, plenty, want, power, participation, diversity, and separation, govern a genitive.

The genitive generally denotes the origin or source, or that in respect to which the qualities expressed by the adjective exist; as, *ἐμπειρος τοῦ δυστυχεῖν*, experienced, (as to) in misfortunes; *ἵπποι ἐπιστάμενοι πεδίοιο*, horses acquainted (as to) with the plain; *ἄδαήμονες μάχης*, ignorant as to war; *ἡδίστου θεάματος ἀθέατος*, not perceiving (as to) the most pleasant sight; *τῶν χαλεπῶν ἄπειρος*, unexperienced (as to) in hardships; *ἀφνειὸς βιότιοι*, affluent (as to) wealth; *ἐρημος ἀνδρῶν*, deprived of men; *ἄτος πολέμοιο*, hungry (as to) for war; *τῆς ἀπάτης κοτέων*, angry on account of the deception; *ἐγκρατὴς οἴνου*, not partaking of wine, i. e. temperate; *ἀλλότριον τῆς ἑαυτοῦ ἀξίας*, far from his dignity; *ὑστερος οὐδενὸς ἀρετῇ*, removed from none in virtue, i. e. inferior to none in virtue.

It is desirable that the student should make himself familiar with this mode of solution, and apply it in his reading.

II. Adjectives denoting dignity, worth, price, crime, and innocence, govern the genitive; as, *ἱξιος μισθοῦ*, worthy of a reward.

Πάντα ὧνια πλούτου, all things may be bought for money; *ἰσχυρὸς δουλείας*, worthy of slavery.

III. Compounds of α privative, and verbals which denote action or capacity, (especially those in *τος*, *ικος*, and *ηριος*,) govern the genitive; as,

Ἀθέατος, καὶ ἀνήκοος ἀπάντων, without sight or hearing from any, i. e. without seeing or hearing any; *φυλατικὸς τοῦ σώματος*, guarding the body; *παρεκτικὸς τῶν ἀγαθῶν*, imparting from good things, bestowing benefits; *λυτήριος δαιμόνων*, freeing from terrors.

Verbals govern the genitive, from the signification of their verbs; and compounds of α privative, by the force of *ἀνευ*, from which the α is derived.

IV. Partitives and words placed partitively, comparatives, superlatives, interrogatives, indefinites, and some numerals, govern the genitive plural; as, ἐν τῶν πλοίων, *one of the ships*; οἱ παλαιοὶ τῶν ποιητῶν, *the ancient poets*; οἱ προέχοντες τῶν ποιητῶν, *the most illustrious poets*.

1. The genitive expresses in this case the class to which the preceding word belongs. Πρῶτος Ἀθηναίων denotes, the first from among the Athenians; οἱ προέχοντες τῶν ποιητῶν, *the most excellent from among the poets*.

2. The superlative is frequently followed by a genitive, not of a class of objects, but of the reciprocal pronouns, ἑαυτοῦ, σελαιτοῦ, ἑαυτοῦ, and then denotes the highest degree to which the person or thing can attain; as, ἐπεὶ δὲ ἀρίστα αὐτῇ ἐωϋτῆς ἐνεῖκη, τριηκόσια ἐκφέρει, *and when it is the best possible, it bears three hundred*; ἵνα αὐτὸς αὐτοῦ τυγχάνῃ βέλτιστος ὢν, *that he may be the best possible*.

3. Sometimes instead of the genitive, some other case with a preposition is used; as, ἐξ ἀπασῶν ἡ καλλίστη, *most beautiful of all*; δυνατωτάτη ἐν τῇ Ἑλλάδι, *the most powerful in Greece*; πρῶτος ἐν τοῖς ποιηταῖς, *first among poets*.

4. Instead of the genitive, the case of the partitive is sometimes used; as, τοὺς φίλους τοὺς μὲν ἀπέκτεινε, τοὺς δὲ πένητας ἐποίησε for τῶν φίλων, *some of his friends he killed, some he impoverished*.

5. The partitives τις and εἷς are sometimes omitted; as, φέρω σοι στολὴν τῶν καλλίστων, (sc. μίαν,) *I bring you a very excellent robe*. Xen.; αὐτὸς ἤθελε τῶν μενόντων εἶναι, (sc. εἷς,) *he desired to be one of those who remained*. Thuc.; εἷ τῶν φίλων (sc. τις or εἷς,) *you are one of my friends*.

6. Partitives, &c. agree in gender with the substantives which follow in the genitive. When the substantives are of different genders, the partitives, &c. commonly agree with the former, sometimes with the latter.

7. Collective nouns in the genitive singular are governed by partitives, &c.

8. Adjectives in the positive form, when they express in a superlative sense the quality of the subject, govern the genitive plural; as, ἑξοχος πάντων, *the most excellent of all*; Δία Θεῶν, *the most divine of the goddesses*.

9. The article is sometimes used as a partitive, and the

dative with ἄν, as an indefinite ; as, ἐν ᾗ δ' ἄν τῶν φύλων, *whichever of the tribes.*

10. Ἐκαστος, *each*, when used as a partitive, is sometimes it in the plural ; as, ἕκαστα τῶν σκευῶν, *each of his implements.*



DATIVE.

V. Adjectives may govern the dative, which have the sign *to* or *for* after them in English.

VI. Adjectives signifying profit or disprofit, likeness or unlikeness, &c. govern the dative.

This rule includes adjectives of

1. Profit or disprofit.
2. Likeness or unlikeness.
3. Friendship or hatred.
4. Pleasure or pain.
5. Clearness or obscurity.
6. Ease or difficulty.
7. Equality or inequality.
8. Fitness or unfitness.
9. Obedience or disobedience.
10. Trust or distrust.
11. Nearness, and some others.

Some adjectives of likeness govern the genitive.

Ὁ αὐτός, *the same*, governs the dative as adjectives of likeness ; as, τῶν αὐτῶν ἐρῶ σοι, *I love the same things with you.* Isoc. ; νόμιζε τῆς αὐτῆς εἶναι ζημίας ἄξιους τοὺς συγκρύπντας τοῖς ἐξαμαρτάνουσι, *consider those who conceal, equal-worthiness of punishment with those who sin.* Isoc.

VII. Compounds of σύν, ὁμός, ὅμοιος, and verbals in τος used passively, govern the dative ; as, συγγενῆς τῷ πατρί, *related to my father* ; ὁμοούσιος τῷ Θεῷ, *of the same nature with God* ; πάντα δυνατὰ Θεῷ, *all things are possible to God* ; ἄγνωστον τοῖς πολλοῖς, *unknown to the vulgar.*

VIII. Verbals in τεον govern the case of the verb they are derived from, with a dative of the person ; as, ἰτέον ἐμοί, *I must go*, i. e. there must

be going, as to me ; νεοῖς ζηλωτέον τοὺς γέροντας, *the young should imitate the old*, i. e. there should be an imitation of the old to the young. Σιν τοῖς μὲν ὑπάρχουσι νόμοις χρηστέον, καινοὺς οὐκ εὐθὺς εἰκῇ μὴ θετέον, *we should use the present laws not rashly enact new ones.* Demosth.

1. Verbs in *τεον* express necessity, and answer to *g* in the nominative case. The verb *ἔστί* is generally stood after them, but is sometimes introduced: as, *γρ ἔστί*. The Attics use them in the plural; as, *γραπτέ ἐπιστολήν*, *I must write a letter*.

2. The verbal is sometimes joined to a substantiv other adjectives; as, γραπτέα ἔμοι ἐπιστολή, *I must u letter.*

3. The verbal sometimes governs an *accusative* doer, especially when its verb governs the dative; *δουλεύειν τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσι*, *the prudent ought not to obey the unwise*. Isoc.; *ἐπισκεπτέ μὲν αὐτόν, τὰ μὲν γυναῖκα, for αὐτῷ, γυναίκι*, *some are to be looked to by him, some by his wife*.

4. Substantives and verbals often govern the dative force of the words from which they are derived; as *πάθειν ἀκολουθητικός ὁ νόσος*, *youth follows pleasure*.

5. *Substantives* compounded with σύν and ὁμός the dative; as, συσπαρατιώτης αὐτοῖς, a fellow soldier.

There are many adjectives that govern either the genitive or dative; as, ὁμοιος, *like*; ἴσος, *equal*; ὁμώνυμος, *same name*; ὁμοπατήριος, *of the same father*; ὁμομητέρα, *of the same mother*; σύντροφος, *educated together*; ὁμόθυμος, *familiar*; ἰσόρροπος, *of the same force*; κοινόν, *common*; πλούσιος, ἀφνειός, *rich*; εὐπορος, *abundant*; ἐνδοξός, *poor*; ἐνοχος, ὑπόδικος, ὑπεύθυνος, *exposed, obnoxious*; οἰκεῖος, *familiar*; ὄνιος, *to be sold*; δοῦλος, *a slave*; ἐλεύθερος, *free*; as, ὁμοιος τοῦ πατρός, or τῷ πατρί, *like father*; ὁμώνυμος τοῦ πατρός, or τῷ πατρί, *of the same name with his father*.

Government of Verbs.

GENITIVE.

I. Ἐμὶ and γίγνομαι, signifying possession, or duty, govern the genitive.

κυρίου ἐσμέν, we belong to the master; τῶν ἀρχόν-
 τέ τοὺς ἀρχομένους ποιεῖν εὐδαιμόνας, it is the duty
 of rulers to make their subjects happy.

The genitive is governed by some noun understood;
 ἡμα, πράγμα, &c.

το ἐμὴ, signifying office or convenience, the preposi-
 tion πρός with the genitive is joined; as, οὐ πρὸς ἰατροῦ
 ἐστί, it does not belong to a skilful physician; οὐκ
 πρὸς τῆς πόλεως, it is not proper for the State.

The verbs ἔχω, διάκειμαι, διατίθηναι, ποιέω, ἤκω,
 &c., joined with adverbs of quality, often govern the gen-
 erative, as, οὕτως ἔχω τῆς γνώμης, this is my opinion, *Plut.*;
 ἐν χρημάτων, to arrive at great possessions, *Herodo.*;
 ἐν φιλομαθείᾳ, to arrive at great love of learning.
 In these cases a preposition is understood.

In the genitive an accusative is sometimes found; as,
 ὡς τὴν χροίαν ἔχει, he has the color of death, *Lucian.*

Verbs often govern the genitive by the
 force of some noun implied in them;

βασιλεύειν ἐθνῶν, i. e. βασιλέα εἶναι ἐθνῶν, to be king
 of Gentiles; ἐπιθυμεῖν τινός, i. e. ἐπιθυμίαν τινός ἔχειν,
 to have a desire for something; ἐλάττω σε τοῦ ἐταίρου, i. e.
 ὅτι σὺ ἐλάττω τοῦ ἐταίρου, I think you inferior to your
 companion.

[. When the action of a verb refers not to the
 whole of a thing, but to a part, that part is
 put in the genitive;

ἔλαττω τὸν λύκον τῶν ὠτίων, to take a wolf by the ears; ἐ-
 λαττω σε τῆς χειρὸς αὐτοῦ, he took his hand.

[. A noun denoting the matter of which any
 thing is made, is commonly put in the genitive;

δράκοντα ἐποίησαν μαρμάρου, they made a statue of
 marble; σιδήρου πεποιημένον, made of iron.

A noun is sometimes put in the dative.

A large class of verbs take after them a genitive express-
 ing the origin or cause of the action denoted by the verb.
 These will now be enumerated.

Verbs of sense govern the genitive, except
 those of sight, which govern the accusative.

λίτας ἀπεστέρησε, the war deprived the citizens (as to) of all their goods; ἀφαιρεῖσθαι τινα τῆς ἀρχῆς, to cut any one off from his government.

Δεόμεαι, to entreat, which properly denotes, to want, governs the genitive; as, δέομαί σου, I entreat (from) you.

Πνέω, to breathe, as it denotes fulness, governs the genitive; as, πνεῖ κακίας, to breathe hatred. Ἀφαιρέομαι sometimes governs the accusative for the genitive; as, ἀφαιρέομαι τινα τῇ ἀρχῇ, to deprive any one of his government: here κατὰ is understood. Sometimes the noun denoting the person, is put in the dative; as, ἀφαιρεῖσθαι τινι τὴν ἀρχήν.

IX. Verbs which signify to rule, to excel, to be inferior, to begin, and end, govern the genitive.

* Ἀρχω, δεσπάζω, δυναστεύω, εξουσιάζω, αὐθεντέω, κατακυριεύω, to rule; τυραννέω, βασιλεύω, ἀνάσσω, to reign; ἡγέομαι, ἡγήμενεύω, to lead; ἐπιστατέω, to preside; περιγίνομαι, to be over; ἄρχομαι, to begin; παύομαι, λήγω, to cease, &c.

Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θέτταλον τοῦ ἐδωνυμοῦ, Clearchus should lead (be the leader of) the right wing, and Menon, the Thessalian, the left; πολλῶν ἐθνῶν μία πόλις κρατεῖ, one city rules many nations; κατάρχεσθαι τοῦ λόγου, to begin (from) the discourse; λήγει τῶν πόνων, cease from labor; ἀπεπαύσαντο τοῦ βίου, they departed from life; πεπαυμένοι τῆς ὀργῆς, who have ceased from anger.

1. Κρατέω, τυραννέω, and ἐπιτροπεύω, sometimes govern the accusative; ἄρχω, βασιλεύω, and ἀνάσσω, the dative. Παύω sometimes governs an accusative.

2. The genitive, after some verbs of ruling, is governed by a noun implied in the verbs; βασιλεύω, i. e. βασιλεὺς εἰμι; ἀνάσσω, i. e. ἄναξ εἰμι; εξουσιάζω, i. e. ἐξουσίαν ἔχω, &c.

X. Verbs of accusing, speaking falsely of, acquitting, and generally those which pertain to judicial proceedings, govern the genitive of the person or thing, and sometimes both of the person and thing.

Κατηγορέω, αἰτιάομαι, ἐγκαλέω, διώκω, γράφομαι, προσκαλοῦμαι, to accuse; ἀπολύω, ἀφίημι, ἀποψηφίζομαι, to acquit.

τ; συγγινώσκω, to pardon; καταγινώσκω, καταδικάζω, τακρίνω, καταψηφίζομαι, to condemn; καταψεύδομαι, to speak falsely of.

Διώκω σε φόνον, γράφομαι σε φόνον, I accuse you of murder—the murder being the cause of the accusation; ἀφί-
 -ομαι or ἀπολύω σε ἐγκλήματος, I free you (as to) from the charge; ἐγκαλῶ σου προδοσίαν, I make a charge of treachery as to you. Verbs compounded with κατά take the person in the genitive, and the crime or punishment in the accusative; as, καταγινώσκω σου θάνατον, or σου θάνατον, I condemn you to death.

Verbs of accusing are sometimes followed by the dative.

XI. Verbs govern the genitive, which denote interference or separation.

Among the last may be included those of prohibiting, abstaining, sparing, relieving, preventing, hindering, &c.

Διαλλάττω, διαφέρω, to differ; διίστημι, to be distant; χωρίζω, to separate; εἴργω, to prohibit; ἀπέχομαι, to abstain; ἀπαλλάττω, ἐλευθερώω, ῥύομαι, to free; λύω, to release; κουφίζω, to relieve; φείδομαι, to spare; ὑποπλανάζω, ἀποτυγχάνω, ἀμαρτάνω, to err; ψεύδομαι, πταίω, ἀλλομαι, to deceive, to frustrate, &c.

Οὐδὲν διαφέρει ἀρχὸν ἀγαθὸς, ἀγαθοῦ πατρός, a good father does not differ from a good father; ἡ ἀμαρτία διίστη-
 -ῖμας τοῦ Θεοῦ, our sin separates us from God; εἴργω σὲ
 -ρὸς καὶ ὕδατος, I interdict you from fire and water; δεῖ
 -ἔχεσθαι τῶν κακῶν, we ought to restrain ourselves from evil; ἐλευθέρωσε τὴν πόλιν φόβου, he delivered the city
 -m fear; ἐθεραπεύθη τοῦ νόσου, he was healed from disease; παίδων φείδεσθαι πατρικὸς νόμος, it is the law of the
 -ntry to spare children.

Some verbs of differing govern the dative; as, διαφέρω σοι, I differ from you.

XII. Verbs of buying, selling, estimating, &c. govern the genitive of the price.

Ὡνέομαι, ἀγοράζω, πρῖαμαι, to buy; πιπράσκω, πωλέω, to sell; ἀμείδω, to exchange; ἀξιόω, to estimate, &c.

Τῶν πάντων πωλεῖ ἡμῖν πάντα τὰ ἀγαθὰ ὁ Θεός, the Deity
 -s us all things for toils; ὠνησάμεν τοῦτο πάντα δραχμῶν,

I bought this for five drachmæ; ἡξιούται διπλῆς τιμῆς, is esteemed worth double: δὸς τοῦτο δραχμῆς, give this for a drachma.

The price is put sometimes in the dative, with the preposition ἐπὶ expressed or understood; ἐπὶ μισθῷ μεγάλῳ ἀπαλλάττω σε τῶν δεινῶν, for a great reward I release you from evil. Sometimes in the accusative, after πρὸς; as, πικρὰς καὶ ὁ κακὸς πάντα πρὸς ἀργύριον, the wicked sells all things for silver.

XIII. *Incentives** govern genitives, when the included verb governs the genitive.

Γεύω, to cause to taste; πλάζω, to make to wander; μνησχω, ἀναμνησχω, ὑπομνησχω, to cause one to remember, &c.

* Ἐγευσάς με εὐδαιμονίας, you have made me taste happiness.

†

ACCUSATIVE AND GENITIVE.

XIV. Most of the active verbs govern an accusative of the immediate *object*, and the genitive of the remote *object*;

This rule includes especially those of accusing, condemning, acquitting, warning, filling, emptying, delivering, separating, disappointing, repelling, for bidding, restraining, changing, valuing, buying, selling, esteeming.

DATIVE.

XV. Εἰμί, γίνομαι, and ὑπάρχω, taken for ἔχω to have, govern the dative;

* Ἔστι μοι χρήματα, I have possessions.

XVI. Verbs compounded with ὁμοῦ and a number of the prepositions, govern the dative;

Ἐμμένειν τοῖς καθεστώσι, to adhere to institutions; ἐβάλλειν or ἐπιθεῖναι, τινὶ τὰς χεῖρας, to lay hands on one; προσφέρειν ἑαυτῷ τὰς χεῖρας, to lay hands on his

* Verbs signifying to cause one to do any thing, are called *causatives*.

self; παραγέσθαι τῇ ἐκκλησίᾳ, to be present at the meeting.

XVII. Any verb may govern the dative, that has the sign *to* or *for* after it in English;

Εἴκειν κακοῖς, to yield to misfortune; πᾶς ἀνὴρ αὐτῷ ποιεῖ, every man labors for himself.

XVIII. Any verb may govern the dative of the remote object to which the action is *directed* or *acquired*, or *with* which it is done.

This rule embraces most verbs which govern the dative in Latin, and many others; as,

1. To order, exhort, admonish, reprove, reproach, threaten, and oppose; to contend and be angry with.

2. To obey, please, trust, assent, yield to, help, or give, injure, and the contrary.

3. To have intercourse with, approach, meet, follow, pray to, adore, fawn upon, use, accommodate to.

1. Προσκυνέω, sometimes governs the accusative; as δίσσομαι, λιτανεύω, ἱκετεύω, ἀντιβολέω; as, ἐλίσσεται, or ἐλιπάνει Θεὸν τυχεῖν ἀγαθῶν, he prayed for good.

2. Many others of the verbs which have been enumerated under this head, sometimes govern the accusative.

3. Two datives coupled by καὶ, having the verb εἶμι expressed or understood, have the sense of *community*; as, τί ἐμοὶ καὶ σοι, what have I to do with thee? John, ii. 4. τί μάχαις κα' μοί, what have I to do with battles? Anac.

4. The datives of the pronouns, especially μοί and σοί, like *mihi* in Latin, are often little else than elegant expletives; as, ποῦ σοι γῆς ἀπῆλθε, where has he gone? οἶσε σοι—μαχεῖσθαι τὸν ἀδελφόν; do you think your brother will fight? Xenop. Anaba.

XIX. The dative of participles and of some nouns is joined to the third person of εἶμι or γίνομαι, for the verb itself:

These are the participles, βουλόμενος, ἡδόμενος, ἀχθόμενος, προσδεχόμενος, ἄκων, ἄσμενος; as; εἰ σοι βουλομένῳ ἐστί, for εἰ βούλει, if you will, *Ælian*; εἰ σοι ἡσομένῳ ἐστί, if you please; *Plato*; ὅτῳ ὑμῶν μὴ ἀχθανομένῳ εἴη, to whom

of you would it not be grievous? *Xen.*; οὐδὲ πάνυ τοῦτο προσδεχομένοις αὐτοῖς ἦν, this they little expected; *Arrian*; οὐδὲ αὐτῷ ἀκόντι ἦν, nor was he unwilling, *Idem*; τῷ δὲ ἀσμένῳ γίνεται ἄνδρας ἀγαθοὺς διασῶσαι, he willingly saved good men; *Idem*; τούτων μὲν καὶ πεπειραμένους ἂν τι γένοιτο ὑμῖν, this you may experience.

ACCUSATIVE AND DATIVE.

XX. Any active verb may govern the accusative and dative, when, together with the object of the action, it expresses the person or thing in relation to which it is exerted;

ὑπισχνέομαι σοι δέκα τάλαντα, I promise you ten talents.

The noun in the dative is sometimes put in the accusative; as, παρεκάλεισά σε ταῦτα for τούτοις, I exhorted you to these things.

ACCUSATIVE.

XXI. Verbs signifying actively, govern an accusative; as, γινῶθι σεαυτόν, know thyself.

1. Some verbs are active in Greek which are neuter in Latin; as, ὀμνυμι, to swear; ἀποδιδράσκω, to escape from; λανθάνω, to lie hid; πείθω, to persuade; ὑβρίζω, to insult; ἀδικέω, to injure; ἀμείβομαι, to remunerate, &c.

2. Some neuter verbs are followed by an accusative of the object of immediate reference; as, δορυφορέω, (τινά,) to bear arms for some one; φθάνω, to anticipate; ἐπιτροπέειν, to be guardian to any one; ἐκλείπω, to fail; ἀπομάχομαι, to fight off.

3. Some neuter verbs expressing an emotion or feeling with regard to an object, are followed by it in the accusative; as, αἰσχύνομαι τὸν πολυῦμνον Θεόν, I blush before the God distinguished in song.

4. Neuter verbs govern the accusative of a noun, whose signification is similar to their own; as, πόλεμον πολεμίζω, to make war. The poets often use neuter verbs in an ac-

ive sense; as, *συρίζων φόνον*, hissing slaughter; *αἱ πηγαὶ ῥέουσι γάλα καὶ μέλι*, the fountains flow with milk and honey.

5. The Attics delight in the accusative, and often use it after verbs which govern the genitive or dative; especially after verbs of sense; as, *ἀκούω ταῦτα*, I hear these things.

6. A clause or a sentence often expresses the object of a transitive verb; as, *ἐπιθυμοῦμεν ἀκοῦσαι τί ποτ' ἐστὶν ὁ μῦθος*, we wish to know what the fable is. Here *τί ποτ' ἐστὶν ὁ μῦθος* is the object of the verb *ἀκοῦσαι*.

TWO ACCUSATIVES.

XXII. Verbs of asking and teaching, clothing and concealing, speaking or doing well or ill, and some others, govern two accusatives, the one of the person, the other of the thing;

Χρὴ αἰτεῖν τοὺς θεοὺς, ἀγαθὰ, we ought to ask good from the Gods; *Æsch.*; *ἐξέδυσαν οὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια*, they took off from him the purple robe, and put on his own garments; *Mark*, xv. 20; *τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός*, he concealed from his daughter the death of her husband; *Lysias*; *μηδὲν εἵπης φλαῦρον ἀνδρας δεξιούς*, you should speak no ill of worthy men; *Aristoph.*; *Λακεδαιμονίους, πολλὰ τὴν πόλιν ἡδικοχότας, καὶ μεγάλα*, the Lacedemonians who have done the city many, and great injuries; *Demosth.*

1. *Incentives* govern two accusatives, when the included verb governs an accusative; as, *γάλα ὑμᾶς ἐπότισα*, I have fed you with milk; *1 Cor.* iii. 2; *ὀρκίζω ὑμᾶς τὸν Κύριον*, I bind you by an oath before the Lord; *τὰ σέμν' ἐπη κόλαζε καίνοους*, reprove them with chaste words; *Soph.*

2. Verbs governing the accusative with a genitive, sometimes change the genitive into the accusative, and thus govern two accusatives; as, *κατηγορῶ σε ψεῦδος*, I accuse you of falsehood.

3. Verbs governing an accusative of the object, may likewise take an accusative of a noun similar in signification to their own; as, *Φίλιππος νικήσας τοὺς Ἀθηναίους τὴν ἐν Χαιρωνείᾳ μάχην*, Philip having conquered the Athenians in the battle of Chæronea; *Polyb.*; *φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα*, ye load men with burdens difficult to be borne. *Luke*, xi. 46.

PASSIVE VOICE.

XXIII. The agent or doer is put in the genitive, after passive verbs and those of a passive signification, with the prepositions, *ὑπό, ἐκ, παρά, πρὸς*;

Μὴ νικῶ τοῦ κακοῦ, be not overcome of evil; *πρὸς Θεοῦ καὶ πρὸς ἀνθρώπων τιμῆται*, he was honoured by God and man.

1. The preposition is sometimes omitted; as, *φίλων κῶνται φίλοι*, friends are influenced by each other; *Σοφά*. After the perfect passive, the preposition is generally omitted.

2. The noun is sometimes put in the dative instead of the genitive; as, *ὑπὸ σατραπαῖς διοικεῖσθαι*, to be governed by viceroys; *Herodian*; *πεποιήται μοι*, it has been done by me.

XXIV. When the verb in the active voice governs two cases, in the passive it retains the latter case;

Κατηγοροῦμαι κλοπῆς, I am accused of theft; *ἔδυνασθε τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι*,* can ye be baptized with the baptism with which I am baptized? *Math. xi. 22*; *οἱ ποτιζόμενοι τὸ γάλα*, who are fed with milk; *Καὶν* *παρὰ τοῦ διαβόλου τὸν φθόνον καὶ φόνον ἐδιδάχθη*, Cain was taught envy and murder by the devil; *Nazian*; *ἐνδεδυμένοι χιτωνίσκους*, clothed in little tunics.

1. Sometimes the dative of the remote action is made the nominative of the passive; and the accusative of the immediate action is retained after the verb; as, *Δημόναξ ἐπιστεύθη τὴν ἀρχήν*, for *Δημόνακι ἐπιστεύθη ἡ ἀρχή*, Demonax was entrusted with the government; *Lucian*; *τὴν δε ἐκ χειρὸς ἀρπάζομαι*, she is snatched from my hands; *θάνατον κατακρίθεις*, condemned to death.

2. Passive verbs are often followed by the accusative, a preposition being understood; as, *Προμήθευς ὑπ' ἀετῆ ἐκείχετο τὸ ἥπαρ*, Prometheus was torn by an eagle as to his liver; *Lucian*.

3. Passive, like neuter verbs, take a noun in the

* *Βαπτίζω* is an incentive, governing two accusatives, because the included verb *Βάπτω* governs one. See rule 22.

ive, of a similar signification to their own; as, *ἐχάρησαν* *αὐτοὶ μετὰ μεγάλην*, they were rejoiced with great joy. Matt. ii. 10; *πληγὰς ἑκατὸν τῇ μάστιγι τυπείσθω*, let him be beat a hundred stripes with the whip; *Plat.*

IMPERSONAL VERBS.

I. Impersonal verbs govern the dative;

Μέγιστον ἔδοξεν αὐτῷ, it seemed to him a very great thing.

Χρὴ more commonly governs the accusative.

II. *Χρὴ*, *πρέπει*, and *δεῖ*, it behoveth, govern the accusative, with the infinitive;

Χρὴ τοῦτο ποιεῖν, this must be done.

III. *Δεῖ*, *μέτεστι*, and some others, frequently govern the dative of the person, and the genitive of the thing;

Δεῖ πολλῶν σοι, you have need of much; *μέτεστί μοι τούτου*, I have a share of this; *τῶν τέκνων τῷ πατρὶ μέλει*, children are the care of parents. The dative of the person is always expressed.

The nominative is often used instead of the genitive of the thing; as, *διαφέρει τί σοι τοῦτο* or *τούτου*, how does this concern you?

Δεῖ sometimes takes an accusative of the person with a genitive of the thing.

General principles respecting the Infinitive and Participles.

When a verb is dependent on a preceding verb or adjective, that verb or adjective may either,

I. Convey (with their adjuncts) a complete and independent idea; as, *ἀλλ' ἴθι μὴ μ' ἐρῇς θίξῃς*, *σαώτερος ὢς κς ῥήγαι*, but go, offend me not, that you may depart safe: or

II. May be incomplete, and require one or more words to complete the sense; as, *ἦλθον ἰδεῖν σε*, I came to see you; *ἡδύειν*, pleasing to hear.*

* It is important in this case to decide clearly whether the sense of the leading verb is complete or incomplete. Thus in *δέομαί σου ἰδεῖν*, entreat you to come; the words "entreat you" make sense, indeed, for themselves; but not the sense intended; which is, I entreat your coming.

In the first case, i. e. when the leading clause makes complete sense, the object *immediately* in view (in the dependent clause) is expressed by means of conjunctions with a *finite* verb, (ὡς, ὅπως, ὥς, &c.) as, παραινῶ σοι μαθεῖν γράμματα, ἵνα σοφώτερος γένη, I exhort you to the study of literature, *that* you may be more wise. An *incidental* object not directly in view, is put in the infinitive with ὥστε; as, φιλοτιμώτατος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα, he was very desirous of honor, so as to endure every thing for the sake of being applauded. This takes place especially after adjectives of comparison, and τοσοῦτος, τοιοῦτος, οὕτως.

Verbs denoting to say, to announce, to mean, to think, and to hope, constitute a regular exception to this rule, and are followed by the infinitive: Those of the first class however (*to say*) often take the finite verb with ὅτι or ὥς. Individual exceptions are also to be found occasionally; as, ἐγὼν ὅδε πάντα παρῄσχειν, *adsum ut omnia prebeam*, I am here to furnish all.

When the sense of the leading verb or adjective is *incomplete*, and supposes of course a farther object of reference,

1. That object may involve another *verb* as *part* of it; and then that verb is in the infinitive without a conjunction; as, ἤρξατο λέγειν, he began to say; ἄριστος ακοντίζειν, very excellent at darting. This is accordant to the English idiom; while in Latin, the same idea would more commonly be expressed by the subjunctive with *ut*, or some other conjunction. Thus, *oro te ut venias, hortor te ut scribas, impedivi te quominus scriberem*, are all rendered in Greek by the infinitive, δέομαί σου εἰλθεῖν; παραινῶ σοι γράφειν; παρῴξεν ἐμὲ μανθάνειν; ἐκώλυσέν με γράφειν (or μὴ γράφειν.)

This rule embraces verbs denoting "to say" and all included in that idea; as, to assert, deny, mention, announce, shew; also to give, think, mean, hope, seem, and verbs of motion. These are followed by the infinitive, though verbs of the class first mentioned are sometimes followed by the finite verb with ὅτι or ὥς; as, λέγουσι τὸν ἑταῖρον τεθνάναι, or λέγουσι ὅτι (or ὥς) ὁ ἑταῖρος τέθνηκε, they say that our companion is dead. Sometimes the conjunction and a finite verb are used in other cases; and this is *always* done after ἐπιμελεῖσθαι, to take care.*

* The distinction here made between the use of the *finite* verb with

The infinitive is likewise put after words which express a quality, and shows the *respect* in which that quality exists; as, *δεινός ἐστι λέγειν*, he is powerful in speaking; *πόλις γαλεπή λαβεῖν*, a city difficult to take. Here it corresponds to the gerund in *do* or the supine in *u* of the Latin language.

2. The complete leading verb may have some *person* or *thing* as its object, complete in itself, but qualified by some *farther* description; and then the verb expressing that qualification is put in the participle; as, *ὄρω σε γράφοντα*, I see *you* writing. This use of the participle, which is common to all languages, is *extended* in *Greek* much farther than in *Latin*; and embraces many cases where the subjunctive with *ut*, or the infinitive would be used; as, *αἰσθάνομαι σε χαλεπαίνοντα*, *sentio te iratum esse*, I perceive that you are angry. In this it accords with the English idiom, but goes much farther; *οὐ λήξω χαίρων*, I will not cease from rejoicing (or to rejoice); *ἑώραν τοὺς στρατίωτας ἀχθόμενους*, they saw that the soldiers were angry; *γνώτε ἀναγκαῖον τε ὄν ὑμῖν*, &c. know that it is necessary for you, &c. If the subject of the participle be the same with that of the leading verb, it is put in the nominative; as, *ὄρω ἐξαμαρτάνων*, *video me errare*, I perceive myself to err. Otherwise it is in the case which the leading verb governs; as, *ἤσθόμην πατρῶν οἱ οἰόμενον εἶναι σοφωτάτων*, I perceived them to think themselves wise; *αἰσθόμενος δέ ποτε Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα*, perceiving Lamprocles to be angry with his mother. *Ὁ Κῦρος διαμνημονεύεται ἔχων*, Cyrus is represented to have had; instead of the active construction; *οἱ Πέρσαι διαμνημονεύουσι τὸν Κῦρον ἔχοντα*, &c. the Persians represent Cyrus to have had, &c.

The verbs thus followed by an object complete in itself, but qualified by a subsequent participle having the force of

conjunctions, and the *infinitive* without them, according as the *sense* of the leading verb or adjective is *complete* or *incomplete*, must be taken only as the prevailing usage; from which a departure is admissible in cases of necessity. Thus in English the *regular* and natural form would be, "I gave it to him to keep." But we may say, "I gave it to him, *that he might keep it*." Still there must in this case, be a reason for the departure from common usage. In other cases, either form is admissible. The same is the case in Greek, especially after verbs which may, without impropriety, be considered either as complete or incomplete. Such as *λέγουσι*, and many others.

the infinitive, are those of persevering, ceasing, showing, bearing, enduring, overlooking, verbs of sense, and those signifying any act or feeling of the mind: also *ἄρχομαι*, and some others. In some cases, however, they are followed by the finite verb with a conjunction.

THE INFINITIVE.

I. The infinitive, with or without an article, is used as a noun in any case; and the subject or agent of the verb is in the accusative;

Nom. *χαλεπὸν τὸ μὴ φιλεῖν*, (supp. *ἐστί*,) it is hard not to love. *Anac.*

Gen. *πολλάκις δοκεῖ τὸ φυλάξαι τ' ἀγαθὰ, τοῦ κτήσασθαι χαλεπώτερον εἶναι*, to preserve good, seems often more difficult than to gain it; *Plat.*; *φιλόσοφος ἄνευ τοῦ πράττειν*, a philosopher without action; *μέχρι τοῦ λέγειν*, at the word.

Dat. *τῷ φιλεῖν ἀκαίρως ἴσον ἐστὶ τῷ μισεῖν*, to love out of reason is the same as to hate.

Acc. *τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν*, he gave sight to many blind.

1. Sometimes the infinitive is preceded by its *subject* or *agent*, and the clause used as a noun; as, *πρὸ τοῦ σε Φίλιππον φωνῆσαι*, before Philip called you; *πρὸς τὸ ἀγαθὸς φαίνεσθαι*, to appear good. Here *Φίλιππον φωνῆσαι*, and *ἀγαθὸς φαίνεσθαι*, are taken as nouns, and governed by the preceding preposition.

2. The infinitive supplies the place of gerunds and supines, which are only verbal nouns; as, *κακῶς ἐπιστάμενος ἵππευσεν*, minus peritus equitandi; *οὐκ ἦλθον βαλεῖν εἰρήνην*, non veni missum pacem.

3. The infinitive is sometimes used instead of the impersonal participle; as, *ἐμοὶ δοκεῖν* for *ἐμοὶ δοκοῦν*, as it appeared to me; *δεῖν* for *δέον*, when it ought.

II. One verb governs another in the infinitive, (*when the second denotes the object to which the action of the first is directed*;)

ἤρξατο λέγειν, he began to say.

Many *adjectives*, especially those which denote *fitness*, *will*, or *power*, govern the infinitive; as, *ἄριστος ἀκοντίζειν*, excellent in darting. *Ὀξύς ὁρᾷ*, sharp-sighted.

III. The infinitive mood has the accusative before it, (when its subject or agent is different from that of the preceding verb ;)

Τί βροτοὺς φρονεῖν λέγουσι ; why do they say that mortals are wise ?

Sometimes the noun before the infinitive is governed by a preceding verb.

IV. When the *subject* or *agent* of the infinitive is the same with that of the preceding verb, it is put in the same case ;

Φησὶν οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ, he says he was a better general than I ; *καὶ οὐκ ἐνδώσομεν πρόφασιν ὅθεν κενὶ κακῷ γενέσθαι*, and we will not give to any one a pretence of being bad.

1. When the subject of the infinitive is the subject also of the preceding *finite* verb, then it is omitted in the infinitive, except when an emphasis is laid upon it ; as, *ἔφη εἶναι στρατηγός*, he said he was general ; but *ἔφη αὐτὸς εἶναι στρατηγός, οὐκ ἐκεῖνοι*, he said that *he* and not *they*, &c.

2. If all things in the sentence refer to the same person, *ὅς* or *ὥστε*, or a preposition may be joined, even with a nominative, to the infinitive ; as, *οἱ Πέρσαι ἐνόμισαν, εἰ παρκαλούμενοι, ὥστε τὰ ὅμοια ποιοῦντες, τῶν τοιούτων τυχεύειν*, the Persians supposed that, if called, they should obtain the same reward, doing the same things ; *διὰ τὸ μὴ σοφοὶ εἶναι*, because they are not wise ; *πρὸς τὸ ἀγαθοὶ φαίεσθαι*, to appear good.

3. A few instances may be found in which the accusative precedes the infinitive, though both verbs refer to the same person ; as, *λέγει ἑαυτὸν ἕτερον γεγονέναι*, he said that he was become another,

V. The infinitive is often used for the imperative ;

Χαίρειν μετὰ χαίρόντων, κλαίειν μετὰ κλαίωντων, rejoice with them that do rejoice, and weep with those that weep ; *δέ σῶζειν μὲν τοὺς Μεσσηνίους, σῶζειν δὲ καὶ σεαυτὸν*, save the Messenians and yourself.

VI. The infinitive is often put for other moods, with *ὥς*, *ὥστε*, *ἐφ' ὅσω*, *πρίν*, *πάρῳς*, *ἐπειδὴ*, *μέχρι* or *μέχρις*, and *οἷος* preceding it ;

ὥς ἰδεῖν ἄνθρωπον, for ὥς ἰδέν ἄνθρωπος, when the man saw; πρὸ ἀλέκτορα φωνῆσαι, before the cock crow; οἱ θεοὶ εἰσὶ οἷοι μὴ μεταβάλλειν, the gods are such as cannot change.

PARTICIPLES.

I. Participles govern the case of their own verbs;

Τοὺς νεωτέρους τοιαῦτα ἤθεα παιδεύοντες, instructing the younger men in such manners.

II. Participles are often used as nouns;

Οἱ γραψόμενοι Σωκράτην, the accusers of Socrates; ὁ ἐρχόμενος, he who cometh.

There is this difference between the participle and the corresponding noun. The former expresses the person described *in action*; the latter does not. Ὁ δοῦλος, is a man in the rank or condition of a slave; ὁ δουλεύων is one, at the time referred to, fulfilling the office of a slave.

III. Participles are used for the infinitive, after certain verbs.

These are verbs of sense, and those denoting any act or feeling of the mind, also persevering, bearing, overlooking, and some others; as, οὐ παύσομαι γράφων, I will not cease to write; μέμνημαι ποιήσας, I remember to have done it; φαίνεται τοῦτο πεποιηκώς, he appears to have done it; οὐκ οἶδα ἔγωγς καλλίῳ παιδὶ ἰδὼν, I know not that I have seen a more beautiful girl; δεῖξω πεποιηκώς, I will show myself to have done it; μέμνησο ἄνθρωπος εἶναι, remember that you are a man; ἤσθοντο δὲ οἱ πολλοὶ πεφευγότος Ἀντωνίου, the people perceived that Antony was fled; ὄψομαι σε μετ' ὀλίγον δακρυοῦσαν, I shall see you after a little time, weeping.

1. The participle agrees with its noun; but after a reciprocal pronoun may agree either with that pronoun or with the nominative of the verb; as, σύνοιδα ἐμαντῶ ἁμαρτάνων or ἁμαρτάνοντι, I am conscious of doing wrong.

2. Adjectives denoting clearness are followed by participles; as, δηλὸς εἶ συκοφαντῶν, you are plainly a sycophant; εἰσὶ δὲ οὐκ ἄδηλος ἐρῶν, he is clearly about to say.

3. A participle, with the verbs εἶμι, ὑπάρχω, γίνομαι, ἔχω, ἦκω, is often put for its own verb; as, προεβηκέτις

ἴσαν for προσβεβήκεισαν: ἀπεκτακώς ἐστὶ τὸν ἄνθρωπον, he has killed the man, for ἀπέκτακε; ἔχεις τάραξας for ἰτάραξας, you have disturbed.

4. When the participle is joined with λαμβάνω, φθάνω, τυγχάνω, διατελέω, διαγίγνομαι and διάγω in any tense, it is rendered by that tense, and the verb by an adverb; as, ἔλαθε βόσκων, he secretly fed; ἔλαθόν τινες ξενίσαντες τοὺς ἀγγέλους, entertained angels unawares; οἱ ἐτύχχανον ὄντες, who were there by chance; ἐτυγχάνομεν περιπατοῦντες, we happened to be walking.

5. In some instances, the participle has a real and pertinent signification, though apparently redundant; as, φανερός ἦν καὶ δημοτικός καὶ φιλόανθρωπος ὢν, he being sympathetic and humane, was manifested—being really humane, he in consequence so manifested himself: ἀγαπήσας αὐτὸν ἔχω, having loved him, I so have him—having loved him, I still hold him dear.

6. Participles are often used for the sake of emphasis; as, ἰδὼν ἰδόν, seeing I have seen.

7. Participles have sometimes the adverb μεταξὺ before them in whatever case the construction requires, and thus used have the sense of the Latin gerund in dum; as, μεταξὺ δρύσσων, in the midst of digging.

CONSTRUCTION OF CIRCUMSTANCES.

Price.

1. The price of a thing is put in the genitive; and sometimes in the dative;

ᾠνησάμην πέντε δραχμῶν, I bought it for five drachmæ; χρυσίῳ τὴν νίκην ὠνήσατο, he bought the victory with gold. Ἀύναμαι has the price after it in the accusative governed by some verb understood.

In purchasing or exchanging goods, the thing received is that from a regard to which the exchange is made, and must therefore be put in the genitive; as, ἡμεῖς χρυσία χαλκῶν, he exchanged golden for brazen arms—his receiving brazen arms being the ground of giving away the golden. When the dative is used, it expresses the means or instrument of procuring the exchange; as, χρυσίῳ τὴν νίκην ὠνήσατο, he bought the victory with gold.

Origin, matter, &c.

II. The *origin, matter* of a thing, and *part affected*, are put in the genitive ;

Μακάριος τῆς τύχης, happy from his fortune, or fortunate; *φιλεῖ αὐτὸν τῆς ἀρετῆς*, he loves him for his virtue; *λύκον κρατεῖν ὠτων*, to take a wolf by the ears.

The source, origin, and part affected, are very frequently put in the accusative by synecdoche, *κατά, δια, &c.* being understood.

Cause, manner, and instrument.

III. The cause, manner, and instrument, or means, are put in the dative ;

Κρατεῖ μηχαναῖς, he conquers by stratagems; *ἀργυραῖς λόγχαισι μάχου, καὶ πάντα κρατήσεις*, fight with silver weapons, and you will conquer all things; *παραμυθητικὸν δὲ φίλος καὶ τῇ ὄψει καὶ τῷ λόγῳ*, a friend is consolatory by his looks and words. *Arist.*

The manner, instrument, and means, are often put in the accusative by synecdoche; as, *πατήρ σοι τὴν ἡλικίαν, μᾶλλον δὲ τὴν εὖνοιαν*, a father to you in respect of years, more so in respect of kindness; *Heliod.*; *βίαν δράσης μηδέν*, you should do nothing with violence.

IV. Nouns which denote that *with regard* to which any thing is done, are commonly put in the genitive ;

Εὖ ἔχειν φρενῶν, to be favorable in mind.

Place.

V. The place *where* is often put in the dative without a preposition ;

Μαραθῶνι, at Marathon.

Sometimes, though rarely, it is put in the genitive; as, *Ἀργεος* for *ἐν Ἀργεῖ*.

Measure of excess.

VI. Measure of excess is put in the dative ;

Ἐνιαυτῷ πρεσβύτερος, older *by* a year.

*Measure of distance.*II. The distance from one place to another
t in the accusative ;

εσος ἀπέχει, τριῶν ἡμερῶν ὁδόν, Ephesus is distant day's journey ; δεκαπέντε πήχεις ἐπάνω ὄρων ὑψώθη
ωρ, the water rose twenty-five cubits above the moun-

Sometimes, though rarely, in the dative ; as, Πεντα-
ς Τρίπολις διεχει ὁδῷ εἴκοσιν εὐζώνῳ ἀνδρὶ, Tripolis
ant from Pentapolis twenty day's journey for an ac-
ian.

*Time.*III. Time *when*, if indefinite and protracted,
t in the genitive ; if definite, in the dative ;
how long, in the accusative ;

e time *when* is put in the accusative when *length* of
is expressed ; as, ἣν διδάσκων τὰς ἡμέρας, τὰς δὲ νύκ-
υλίζετο εἰς τὸ ὄρος, he taught by day, and by night tar-
n the mountain ; Luke xxi. 37. Here some preposi-
as *δια*, is understood. The time *how long* is put in the
ve when it denotes "a *portion* of time *since* ;" as, πολ-
υτούς ὀυχ' ἑώρακα χρόνου, I have not seen them for a
ime ; in the dative, when it reaches to a fixed time ;
πολλαῖς ἡμέραις ὕστερον, not many days after.

SYNECDOCHE, OR ACCUSATIVE OF CIRCUMSTANCE.

I. Substantives are often put in the accusa-
by *synecdoche*, when they express some *cir-*
tance of the preceding substantive.

τῆρ σοι τὴν ἡλικίαν, μᾶλλον δὲ εὐνοίαν, a father to you
pect of years, more so in respect of kindness ; σπου-
τὸν τρόπον, of ingenuous disposition.

uns signifying the *form*, *manner*, *distinction*, *object*,
ire, *number*, or *part affected*, after substantives and ad-
es ; and those denoting the *cause*, *instrument*, or *man-*
ster adjectives and verbs ; are commonly put in the ac-
ve by *synecdoche*.

CASE ABSOLUTE.

X. A substantive and participle are put in the genitive, when their case depends on no other word ;

Θεοῦ διδόντος, οὐδὲν ἰσχύει φθόνος, when God gives, envy avails nothing.

1. The genitive is not, in such cases, really absolute or independent ; it expresses the origin of some circumstance mentioned in the preceding or subsequent clause ; as, Θεᾶ ἄγνης ἔστι καὶ σώζεται, Θεῶν θελόντων, Theagnes exists and is preserved from the Gods willing it.

2. The participles of εἶμι and γίνομαι, and some others, are often omitted ; as, ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης, (sc. οὔσης) I may speak when alone. The genitive, especially of pronouns, is sometimes omitted ; as, κληρουμένων, (sc. αὐτῶν,) they choosing by lot.

3. The infinitive, or part of a sentence, seems sometimes to supply the place of the noun ; as, πῦρ πνεῖν τοὺς ταύρους, μυθολογηθέντος, that bulls breathe fire, being circulated as a story.

4. The accusative and sometimes the nominative, are used absolutely ; as, καὶ ταῦτα τὰ γεγόμενα εὐπρεπῶς, ἔστησαν οἱ Ἱερεῖς καὶ Λευῖται, and these things being properly performed, the Priests and Levites stood ; ἀνοίξαντες τοῦ σώματος πόρους, πάλιν γίνεται τὸ πῦρ, when they have opened the pores of the body, there is again fire.

5. The dative is used when there is reference to fixed time, as, περιόντι δὲ τῷ ἐνιαυτῷ, the year having come round, &c. so likewise of an instrument or means. These instances arise from the omission of some words : thus, ἀνοίξαντες τοῦ σώματος πόρους, i. e. ὡς ἀνοίξαντες ὥσιν, when they have opened, &c. ἄμφω ἔχομένῳ, (supp. μετά.)

6. Certain participles are often used instead of the case absolute ; as δέον, it being necessary ; διαφερον, there being a difference, &c.

7. When the reason of another's conduct is given, it is usually done by ὡς or ὥσπερ with the genitive or accusative absolute ; as, εἰσιῶπα, ὡς πάντα εἰδότες, or πάντων εἰδότεων, he was silent, as supposing all acquainted with it.

CASE OF THE COMPARATIVE.

XI. The comparative degree governs the genitive, when the conjunction *ἢ, than*, is omitted ;

Μέλιτος γλυκίων, sweeter than honey ; *πατρὸς ἀμείνων*, better than his father ; *κρέσσον οἰκτιρῶν φθόνος*, hatred is better than pity.

1. The noun in the genitive, denotes that in *respect to* which the augmentation or diminution takes place ; as, *λευκότεροι χιόνος*, whiter than snow—i. e. from comparing them with snow they appear white.

2. The *excess* of one thing over another is put in the dative ; as, *μείζων ἐνὶ δακτύλῳ*, greater by a finger. *See rule 6.*

3. The infinitive or part of a sentence, is sometimes governed by the comparative ; as, *πολλάκις δοκεῖ τὸ φυλάξαι τ' ἀγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι*, to preserve good seems more difficult than to gain it.

4. *Multiplicative numbers*, like comparatives, govern the genitive ; as, *διπλάσιον δεῖ ἀκούειν τοῦ λέγειν*, one should hear twice as much as he speaks.

ADVERBS.

I. Adverbs are often used as substantives or adjectives ;

Ἀπὸ τοῦτε, from that time ; *ἀπ' ἄρτι*, from this time ; *ἕως ἄρτι*, till now ; *τὸ πέραν τῆς θαλάσσης*, the farther part of the sea ; *ὁ ἔξω ἄνθρωπος*, the outward man.

II. Derivative adverbs govern the case of their primitives.

Ἀξίως τοῦ λόγου, agreeable to reason ; *τὸ σῶμα ὁμοίως τοῖς ἁρινοῖς ἀνθεσι μαραίνεται*, the body, like vernal flowers, decays ; *ἀρεσκόντως μοί*, pleasing to me ; because *ἀρέσκει* governs the dative : *σταθεῖσα τῷ τέκνῳ πλησίον*, standing near the child ; because *πλησίος* governs the dative : *πέριξ τὸ τεῖχος*, around the wall ; because *περί* governs the accusative : *ἀφ' ἧς νῆα*, without the ship ; because *παρά* governs the accusative : *ἐγγὺς τῷ τείχει*, near the wall.

Ἐγγίς, *πλησίον*, *πέριξ* and *ἀφ' ἧς*, govern the genitive likewise.

III. Some adverbs have the force of prepositions, and govern the same cases ;

Ὅμοῦ, ἅμα, together, (σύν, with) ἔνεκα, on account of, (δια,) &c.

IV. Adverbs of place, time, order, quantity, concealment, separation, number, exception, exclamation, and some others, with adverbial nouns, have a genitive after them.

* Ἄνευ, ἄτερ, δίχα, χωρίς, without; ἀντικρὺ, ἀντικρὺς, ἀπαντικρὺ, against, opposite; ἄχρι,* μέχρι,* to, even to; ἔνεκα, ἔνεκεν, on account of; ἐγγύς, πλησίον, ἄγχι, ἄσπον, near; ἐκτός, ἔξω, ἔκτοσθεν, without; ἐντός, ἔσω, εἴσω, ἐντοσθεν, within; πλήν, παρκετός, except, but; μεταξύ, among; ὀπίσω, ὀπισθεν, behind; πρόσθεν, before; πέραν, ἐπέκεινα, beyond, &c.

* Ἀχρι τῆς σήμερον ἡμέρας, to this day; ἔνεκα τοῦ βελτίστου, for the best; ἐχομένως τοῦτων, after those things; λάθρα πατρός, without his father's knowledge; ἄνευ κάματος, without labor; τοιούτων ἄδην, abundance of such; ἅπαξ τῆς ἡμέρας, once a day; χωρίς τῶν εἰρημένων, beside what has been said; ὦ τοῦ ἀδικήματος, Oh, the injustice! ὦ μοι τῶν πτημάτων, alas! my possessions! τῆς τύχης, for ὦ τῆς τύχης, what an incident! τίνος χάριν, for whose sake; δίκην ποταμῶν, like rivers; ἐνώπιον τοῦ Θεοῦ, before God.

The adverbs enumerated above, and many others, have very much the nature of prepositions.

Adverbs of the final cause are sometimes omitted; as, ἔγραψα τοῦ μὴ τίνας ζητῆσαι πότε, (supp. ἔνεκα,) I have written for this reason, lest any one happen to enquire. *Thucyd.*

V. Adverbs of *accompanying* are followed by the dative;

* Ἀμα τῇ ἡμέρᾳ, at day break; ὁμοῦ τοῖς ἄλλοις, together with the rest.

VI. Adverbs of swearing are followed by the accusative;

Νὴ Δία, by Jupiter; νὴ Πλούτωνα, by Pluto; μὰ τόδε σκήπτρον, by this sceptre.

VII. Adverbs of showing govern the nominative;

Ἴδου ὁ υἱός σου, behold thy son; Ἴδου ὁ ἄνθρωπος, behold the man!

* Ἀχρις, μέχρις, before a vowel.

VIII. Two or more negatives strengthen the negation, if they belong to the same verb.

Οὐκέτι οὐ μὴ φάγω ἔξ αὐτοῦ, I will by no means eat of it any more; Luke xxii. 16; οὐ οὐκ ἦν οὐδέπω οὐδεὶς κείματος, in which no one had ever been placed. Luke xxiii. 53.

1. The several adverbs deny of different things. Thus in the second instance, οὐκ denies of the fact; οὐδέπω, of time; οὐδεὶς, of the person.

2. When the negatives belong to different verbs, each qualifies its own verb, and they generally affirm; as, οὐ δύναμαι μὴ μεμνησθαι αὐτοῦ, I cannot avoid remembering him. *Xenoph.*

3. Οὐ and μὴ are often placed, not before the verb which they qualify, but before some other one in the sentence; as, οὐκ ἔφη ἀπελθεῖν, he said he would not depart.

VARIOUS CASES AFTER ADVERBS OF PLACE.

GENITIVE OR DATIVE.

* Ἀμμιγα, ἀμμίγηδην, ἐγγύς, ἐγγύθεν, πάρεγγυς, σύνεγγυς, ἐξῆς, ἐφεξῆς, σχεδόν, σχεδύθεν, αὐτοσχεδόν.

Often a *Genitive*.

ἀγχι, ἀγχύθι, ἐκποδών, πλησίον, ἐπίπροσθεν.

Often a *Dative*.

ἀνάπαλιν, ἔμπαλιν.

GENITIVE OR ACCUSATIVE.

εἴσω, μέσφα, πάρεκ or πάρεξ, περίξ.

DATIVE OR ACCUSATIVE.

δεῦρο.

GENITIVE, DATIVE, OR ACCUSATIVE.

ἄχρῃ, ἄχρῃς, μέχρῃ, μέχρῃς.

MOODS.

1. Adverbs of likeness, manner and interrogation, have commonly an indicative; of doubting, an indicative or optative; of exhorting or encouraging, an imperative, and

sometimes a subjunctive or indicative. Other adverbs have various moods.

2. *Αἶ*, *αἶθε*, *εἰ*, *εἴθε*, *ὥς*, joined to the imperfect *ᾔφειλον* or *ᾔφειλον*, or the second aorist, *ᾔφελον* or *ᾔφελον*, are placed before an infinitive, in the sense of the optative; as, *εἴθ' ᾔφελον ἄγαμος τὲ μένειν, ἄγονος τὲ γενέσθαι*, I wish I had remained unmarried, or had been childless.

3. *Ἦφελον* or *ᾔφελον*, without the preceding particle, is placed before other moods; as, *ᾔφελον ψυχρὸς εἴης*, I would thou wert cold.

4. *Εἴθε* precedes an optative in the present and future tenses; an indicative in the perfect, and sometimes an infinitive; as, *εἴθε γράφοιμι*, I wish I wrote; *εἴθε γέγραφα*, I wish I had written; *εἴθε σέ μη θνητοῖσι γενέσθαι πῆμα ποθαινόν*, I wish thou wert not a desirable evil to mankind.

CONJUNCTIONS.

Conjunctions couple together the same cases, moods and tenses;

Ἦρξατο δ' Ἰησοῦς κηρύσσειν καὶ λέγειν, Jesus began to preach and to say.

MOODS.

The following conjunctions govern an

Indicative and
Optative.

εἰ, if.
ὅτε, that.
ὁπόταν, }
ὁπότε, } when.

Indicative and
Subjunctive.

ὅτε,
ἐνεκα, } when.
ἐπειδάν, after.

Indicative and
Infinitive.*

ἐπεὶ, } after,
ἐπειδή, } since.
ὥστε, that.

Indicative, Optative, and
Subjunctive.

ἄν, } if.
εἰάν, }
κάν, although.
ὅταν, when.

ἵνα,
ὅφρα, } that.
ὅπως, }

Indicat. Opt.
Sub. and Infinitive.

ὥς, that.
ἕως, until.

* Whenever a conjunction or adverb goes before an infinitive, there is an ellipsis of some verb, such as, *συνεἶπε*, &c.

CORRESPONDING PARTICLES.

Ἐπειδὴν, when ;	τηνικαῦτα, then.
Καθάπερ, as ;	οὕτω, so.
Μέν, on the one hand ;	δέ, on the other.
Μέν, both ;	δέ, and.
Ὅμοίως, like ;	ὥσπερ, as.
Ὅπου, where ;	ἐκεῖ, there.
Ὅπου, where ;	ἐνταῦθα, there.
Οὕτως, so ;	ὥς, as.
Παραπλήσιον, so ;	ὥσπερ, as.
Πρὶν, before ;	ἤ, that.
Πρὶν, before ;	πρὶν, that.
Τότε, then ;	ὅτε, when.
Τότε, then ;	ὅταν, when.
Τότε, then ;	ἐπειδὴν, when.
Τότε, then ;	ἤνικα, when.
Ὡς, as ;	οὕτω, so.
Ὡς, as ;	ὡσαύτως, thus.
Ὡσει, as ;	οὕτω, so.
Ὡσπερ, as ;	οὕτω, so.
Ὡσπερ, as ;	καί, so.
Ὡσπερ, as ;	ὡσαύτως, thus.*

PREPOSITIONS.

I. "Απο, ἀντί, ἐκ (ἐξ,) and πρό, govern the genitive only.

Ἐν and σύν, the dative.

Εἰς (εἰς) the accusative.

Διά the genitive and accusative.

Ἀμφί, ἀνά, ἐπὶ, κατὰ, μετά, περὶ, παρὰ, πρὸς, (Att. ὧς,) ὑπέρ, ὑπό, govern the genitive, dative, or accusative.

II. Prepositions in composition often govern the same case, as when they stand by themselves ;

Ἐξῆλθε τῆς οἰκίας, he went out from the house.

The principal relations of things to each other are ex-

* One of the corresponding particles is frequently omitted ; as, οὐδὲν ἐν τῇ βίᾳ ταχίστα γηράσκει ὥς ἡ χάρις. Socrates.

pressed in Greek by three cases; *origin* and *possession*, by the genitive; *acquisition* and *communication*, by the dative; and *action* by the accusative. But these cases being altogether insufficient to express all the varieties of these relations, prepositions are used to denote many relations of *place*, *time*, *cause* and *effect*; *motion* and *rest*; *connection* and *opposition*. Every preposition has one primary meaning, to which all the other significations, arising from figurative or analogical relations, may be referred. The meaning of the prepositions is generally adapted to the use of the case. The primary signification of *ὑπό* is *under*. The genitive, when joined with it, expresses *influence* or *origin*; as, *ὑπὸ καύματος*, under the influence of heat: the dative expresses the *instrument* or *manner*; as *χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσα*, taken under, by our hands; the accusative, *motion*; as, *ὑπὸ Ἰλίου ἦλθε*, he came under the walls of Troy.

The primary sense of the several prepositions will be first given; and under each, the more distant and figurative significations will be ranged in perpendicular columns.

I. Four prepositions govern the genitive, *ἀντί*, *ἄπο*, *ἐκ* (ἐξ,) and *πρό*.

'ANTI'

Denotes originally, *facing*, *fronting*, *set over against*, *answering to*. Hence its common signification is *against*, *instead of*.

For. 'Οφθαλμὸν ἀντὶ ὀφθαλμοῦ, an eye for an eye.

Before. 'Αντὶ χρημάτων ἐλέσθαι τὴν δοξάν χρεή, we ought to choose glory before (instead of) wealth.

Against. 'Αντὶ ἀνδρὸς ἵτω, go against the man.

By a slight change of signification, *ἀντί* sometimes denotes *in addition to*, or *upon*.

Upon. 'Ανίας ἀντὶ δνίων, sorrows (corresponding to, in addition to) upon sorrows.

+

'APO

Denotes *from*, and expresses *separation* or *distance from*, *beginning*, *cause*, or *motive*. Its signification is often expressed by the word *of*, which is derived from *ἀφ'* or *ἀπό*.

From. 'Ωρμάτο ἀπὸ Σαρδέων, he marched from Sardis.

About. 'Απὸ τρίτης ὥρας, about (i. e. from) the third hour.

- After. Ἀπὸ δείπνου, from (the time of) supper, i. e. after supper.
- Against. Ἀπὸ γνώμης, aside from (i. e. against) his opinion.
- For. Ἀπιστευόντων αὐτῶν ἀπὸ τῆς χαρᾶς, they disbelieved from (for) joy.
- Of. Ἀπὸ τῶν σῶν ἀλίσκω, I spend from (of) thine.
- Of. Οἱ ἀπὸ τῆς βουλῆς, persons of the council, counselors.
- Of. Οἱ ἀπὸ τῆς φιλοσοφίας, persons of (belonging to) philosophy, i. e. philosophers.
- With. Ἡ ἀπὸ τοῦ ξίφους μάχη, the battle (commencing) from the sword, i. e. a battle with sword in hand.
- Without. Ἡ ἀπ' ἀνδρὸς οὐσα, she being without (separated from) a husband.

ἘΚ, or ΕΞ

Denotes *out of*. It is used to express a *change from one state, place, or time, to another*; and likewise the *cause or materials* of any thing.

- Out of. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου, out of Egypt I have called my son.
- From. Ἐξ εἰρήνης, πολεμεῖν, out of (from) peace to make war.
- Of. Ποτήριον ἐκ χρυσοῦ, a cup (made out) of gold.
- From. Γυνή ἐξ ἀνδρὸς, the woman out of (from) the man.
- By. Ὁ δίκαιος ἐκ πίστεως ζήσεται, the just shall live by faith, (as the cause or source.)
- After. Ὕπνος ἐκ δείπνου, sleep after (the time of supper.)
- With. Ἐκ πάσης ἐπιμέλειας, (out of) with all care.

ΠΡΟ

Denotes *priority* either in *place, time, or estimation*.

- Before. { Place. Πρὸ θύρων, before the door.
Time. Πρὸ τοῦ πολέμου, before the war.
Preference. Πόλεμον πρὸ εἰρήνης, war in preference to (before) peace.
- We generally *stand before* what we defend; hence
- For. { In defense of. Μάχεσθαι πρὸ τῶν παιδῶν καὶ πρὸ γυναικῶν, to fight (before, in defense of) for wives and children.
Instead of. Πρὸ παιδὸς θανεῖν, to die for his child.

II. Two prepositions govern the dative on *ἐν* and *σύν*.

ἘΝ

Denotes *in*, contained *within*, either in *time*, or *place*.

- In. Ἐν λιμένι πλεῖν, to sail in the harbor.
 Within. Ἐν ἑπτά ἡμέραις ἀποθνήσκουσιν, they die within seven days.
 After. Ἐν πολλῷ χρόνῳ, (within) after a long time.
 Against. Ἐν ἐμοὶ θρασύς, bold (in case of) against me.
 Among. Ὄνος ἐν μελίτταις, the ass among (within) bees.
 At. Ἐν Μαντινείᾳ ἡττημένος, conquered (in) at Mantinea.
 Before. Ἐν μάρτυσι τῶν Ἑλλήνων πλέον ἢ τρισμυρίοις, before (in the midst of) more than three thousand witnesses of the Greeks.
 Sometimes it denotes *within one's power*, *sphere of operation*; as, ἡγετο ἐν πνεύματι, was led in the operation of the Spirit; by the Spirit.
 By. Ἐν τούτοις τοῖς νομοθέταις μὴ θῇσθε νόμον μητέρα, make no law by (the operation of) the law-givers.
 For. Ἐν τοῖς δύο ὀβολοῖν ἐθεώρουν ἄν, εἰ μὴ τοῦτ' ἐγγόφῃ, they might have seen for the price of two oboli, had not this been decreed.
 Into. Ἐλθεῖν ἐν Ἑλλάδι, to come into (within) Greece.
 Upon. Καὶ ἐν ἐλεοίσιν ἔθηκας, and he put (the roast pieces) (within) upon the tables.
 With. Ἐν πέλταις καὶ ἀκοντίοις, (in the way of) with shields and darts.

ΣΥΝ

Denotes *with*, *junction with*.

- With. Ἐξῆλθε Ἰησοῦς σὺν τοῖς μαθηταῖς, Jesus went (with) with his disciples.
 At. Σὺν τῷ δεῖπνεῖν, at supper.
 Beside. Σὺν πᾶσι τούτοις, (together with) besides all the things.
 With. Σὺν Θεῷ πειράσω, with God (with the aid of God) I will attempt it.
 During. Σὺν τῷ πλεῖν, (at the same time with,) during the drinking.

Πορεύσομαι σὺν ἀγῶνι, I will go in junction with (to) the contest.

l. One preposition governs the accusative.

ΕΙΣ

notes *at*; and *motion, tendency or direction at*, or *to*, and then it is rendered by *into*.

Ἐσθηκε εἰς τὴν θύραν, he stood at the door.

Ἐκ πυρὸς εἰς φλόγα, out of the frying-pan into the fire.

Εἰς ἑσπέραν, at, about evening.

st. *Εἰς τὸν Θεὸν ἀμαρτάνειν*, to offend against (the offence being directed *at*) God.

g. *Εἰς τοὺς ἡρώας κατελέγη*, he was reckoned (at the place of) among the heroes.

se { *Ἐπαινεῖται εἰς τὸ κάλλος*, he is praised because of his beauty—the praise being directed to his beauty.

Εἰς ελάχιστον ἐστίν, it is reckoned (at) for a very small thing.

Εἰς ἐκκλησίαν καθέζομαι, I sit (at the place of) in the assembly.

Εἰς Χριστὸν λέγω, I speak of Christ.

Ἔς λουσαμένη εἰς κύλισμα βορβόρου, the sow that was washed, to her wallowing in the mire.

rd. *Εἰς ἐμὲ εὖνοια*, good will toward me.

Εἰς ἥλιον καταδύντα δαίνυνται, they feast (till they arrive at) until sun-set.

γ. One preposition governs the genitive or accusative.

ΔΙΑ, Through,

notes the *medium, instrument, or agent*; the *materials* which any thing is made; the *distance* measured by any in motion, and governs the genitive.

ig. { *Ἐπεπε καὶ διὰ πάντων*, he excelled (throughout) among them all.
Ἐὖτ' ἂν πρῶτα φυγῆς ὁλοῦς διὰ πέτραις, as soon as thou hast passed secure (through the place of) among the tremendous rocks.

- Into.** *Διὰ μάχης ἵέναι*, to go (through) into the battle.
- Of.** *Βρώματα διὰ γάλακτος καὶ μέλιτος γινόμενα*, food made of milk and honey.
- Through.** *Διὰ πνεύματος*, through the spirit.
- To.** *Κατέδυσε διὰ τριπόδων*, he descended (among) to the tripods.
- Until.** *Διὰ τέλους*, until the end.
- With.** *Οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι*, I will not write with pen and ink unto thee.
- At.** *Κώμαι διὰ πολλοῦ* (supp. *χώρου*) villages at a great distance.
- After.** *Διὰ δυεῖν ἡμέρων*, after two days—two days being the distance.
Διὰ has that, on which it terminates, i. e. the *end* or *final cause*, in the accusative.
- For.** *Τὸ σάββατον διὰ τὸν ἀνθρώπον ἐγένετο*, the sabbath was made for man.
 Sometimes, though rarely, the *means*.
- Through.** *Ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου*, they conquered him through the blood of the Lamb.

V. Ten prepositions govern three cases.

ἈΜΦΙ

Denotes *round about*, *in all directions*, *near about*, or *beside*, *about*, *concerning*.

- About.** $\left\{ \begin{array}{l} \text{'Αμφὶ πόλης οἰκέουσι, they dwell about the city.} \\ \text{'Αμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος, and he hung} \\ \text{the sword about his shoulders.} \\ \text{'Αγρόμενοι Ἰορδάνου ἀμφὶ ῥέεθρα, collected} \\ \text{about the stream of Jordan.} \end{array} \right.$
- After.** *'Αμφὶ δ' ἄρ' αὐτῷ ἄλλοι ἔποντο*, others followed (near about) after him.
- Among.** *'Αμφὶ σφίσι πένθος ὄρωρε*, sorrow rose (round about) among them.
- Beside.** **Ἡριπε δ' ἀμφ' αὐτῷ*, he fell beside him.
- Near.** *'Αμφὶ δὲ καυλὸν φάσανον ἐρήραιοσθη*, the sword was broken near the hilt.
- Upon.** *Κάθβαλεν ἀνδρα κατὰ χθονός, ἀμφὶ δ' ἄρ' αὐτῷ ἕζετο*, he threw the man upon the ground, and sat down upon him.
- Concerning.** *Μάχεσθον πίδακος ἀμφ' ἐλίγης*, they fight about a small fountain.

Ἀμφὶ ἀστέρων γραφή, a description of the stars ;
literally, a writing about the stars.

ἌΝΑ

otes to *move up or back*, and refers to the line of *dis-
traced backwards*. Hence it denotes *back along*,

t, up, upon, up and down, or among.

1. Ἄνὰ πόταμον διεκόμεσαν, they bore them back
along the river, i. e. against the stream.

2. } Ἄνὰ τὸν αὐτὸν λόγον, according to the same
word, q. d. tracing the same course of speech
back again.

3. Ἄνὰ τὰ ὄρη, up over the mountains.

4. Ἐσκεδάσθησαν ἀνὰ στρατόν, they were scattered
up and down, or through the army.

5. Ἄνὰ τὰ ὄρεα πλανᾶσθαι, to wander up and down
(among) the mountains.

6. Χωροῦσαι ἀνὰ μετρήτας δύο ἢ τρεῖς, containing
two or three firkins a-piece, (i. e. *up to two or
three firkins, no farther*.)

By the Poets.

Εὗδε πατήρ ἀνὰ Γαργάρω ἄκρῳ, the father slept
upon the top of mount Gargarus.

Ἄνὰ χερσὶν ἐλοῦσα, taking it up in her hands.

Χρυσέῳ ἀνὰ σκήπτρῳ, with a golden scepter.

ἘΠΙ

ifies *upon*, in different modes. With the genitive it
s *action or situation upon*.

Ἡ σφαῖρα κυλινδεται ἐπὶ τῆς τραπέζης, the ball
rolls upon the table.

7. Ἐπὶ Θράκης ἐχώρει, he marched through (upon)
Thrace.

Ἐπὶ παιδὸς λέγων, speaking upon (of) the child.

Ἐπὶ σκοποῦ τοξεύειν, to shoot at the mark.

8. Ἐπὶ νύσσης ἕσταν ἕκαστοι, they each stood (close
upon) within the goal.

9. Ἐφάνερωσεν ἑαυτὸν ἐπὶ τῆς θαλάσσης τῆς Τιβε-
ριάδος, showed himself just upon, (i. e. at, be-
side) the sea of Tiberias.

- After.** *Τοὺς ὑπασπίστας διαβαίνειν ἐκέλευσε, καὶ ἐπὶ τούτων τὰς τάξεις τῶν Μακεδόνων*, he ordered the shield-men to descend, and after (close upon) them the Macedonian ranks.
- During.** *Ἐπὶ Κρόνου*, during the life of Saturn.
 With the dative, *ἐπὶ* generally denotes *junction of one thing upon another*.
- Among.** *Ἐπὶ τοῖς φίλοις*, joined with or among his friends.
Προφητεύειν ἐπὶ λαοῖς καὶ ἔθνεσι, to prophesy among people and nations.
Following upon in the way of *dependence, addition to, or in pursuit of*.
- With.** *Ἐπὶ τούτοις*, in addition to (with) these things.
- From.** *Ἐπὶ τῇ πίστει*, in consequence of (from) faith.
- For.** *Ἐπὶ τῇ κέρδει*, in pursuit of, for the sake of gain.
- Above.** *Νεκροὶ τριακόσιοι ἐπὶ χιλίοις*, three hundred upon (above) a thousand dead.
 With the accusative, it denotes an *action directed upon*.
- Upon.** *Λίθος πίπτει ἐπὶ τὴν γῆν*, a stone falls upon, or towards the ground.
- At.** *Καθήμενον ἐπὶ τὸ τελώνιον*, sitting upon the business of (at) the receipt of custom.
- To.** *Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα*, the dog returning to his vomit.
- Towards.** *Ἐπ' ἀνατολήν*, towards the east.
- Against.** *Βασιλεία ἑφ' ἑαυτὴν διαμερισθεῖσα*, a kingdom divided against itself.

ΚΑΤΑ

Denotes *along, against, according to, down*, and refers to the line of direction along which a thing tends, or is situated.

Along. *Κατὰ τὴν ὁδόν*, or *κατὰ τῆς ὁδοῦ*, along the road.

Through. *Καθ' ὅλης τῆς Ἰουδαίας*, through all Jewry.

In. *Κατ' ὄναρ*, in a dream.

To. *Ἦκοντο κατὰ στρατόν*, they came to the army.

Toward. *Κατὰ βορρᾶν ἑστηκώς*, standing toward the north.

Against. *Κατὰ Χριστοῦ*, against Christ.

Over. *Εἴσι κατ' οὄρεος*, goes against (over) the mountain.

Under. *Ἐδν κατὰ γαίης*, he went against (under) the earth.

Upon. *Κατὰ γῆς πίπτειν*, to fall against (upon) the ground.

At. *Κατὰ σκοποῦ τοξεύειν*, to shoot against (at) a mark.

- About.** Κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς, a mist was spread about his eyes.
- Of.** Ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, because we have testified in regard [of] God.
- Down.** Ὡρμησε κατὰ τοῦ κρημνοῦ εἰς τὴν θαλάσσαν, rushed down the precipice into the sea.
- Among.** Κατὰ συφεοῖσιν εἴργει, she confines them along the line of [i. e. among] the sties.
- From.** Κατὰ δὲ σφῖσι κελαινὸν αἷμ' ἀπελείβει, the black blood flowed along [from] them.
- According to.** Κατὰ Ματθαῖον, according to Matthew.
- By.** Κατὰ φύλα καὶ κατὰ φερίτρας, according to [i. e. by] tribes and wards.
- So far as.** Κατὰ δυνάμιν, according to his strength, so far as he could.
- After.** Κατ' εἰκόνα τοῦ κτίσαντος, according to, or after, the image of him who created.
- Before.** Κατ' ὀφθαλμούς σοι λέγει, he speaks to thee before thy face.
- Near.** Κορίνθιοι κατὰ τοὺς Ἀθηναίους ναῦς εἶχον, the Corinthians had their ships near the Athenians.

META

Denotes *connection* or *concomitancy*, and is rendered by *with, among, between, after*.

- With.** Εὗρον τὸ παιδίον μετὰ τῆς μητρὸς αὐτοῦ, they found the young child with his mother.
- Among.** Μετὰ τῶν νεκρῶν, in the same place with [or among] the dead.
- With.** Ὁ Θεὸς ἐποίησε μετ' αὐτῶν, God wrought with them.
- By.** Χαίται ἐρρῶοντο μετὰ πνοῆς, their manes were blown with [by] the wind.
- With.** Μετὰ τοῦ ἀρνίου πολεμήσουσι, they shall fight with the Lamb.
- On.** Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ, he that showed mercy on him, i. e. with him as the object of it.
- In.** Μετὰ χειρὶν ἔχων, having between [in] his hands.
- Among.** Μετὰ πρωτοῖσι πόνετο, he was busy among the foremost.
- By.** Μετὰ δμῶησιν ἔειπεν, he spoke among [to] the female attendants.

- Within.** *Μετὰ σφῖσι πῆμα τίθεντες*, placing their destruction among [within] them.
- After.** *Μετὰ τὴν θλίψιν τῶν ἡμερῶν τούτων*, after the tribulation of these days.
- By.** *Νύκτωρ τε καὶ μεθ' ἡμέραν*, by night and by day.
- Into.** *Βίβλον μετὰ χειρὰς εἰληφώς*, having taken the book between [into] his hands.
- Among.** *Ἰθὶ νῦν μετὰ λαόν*, go now among the people.

ΠΑΡΑ

Signifies *at, beside, or near*. With the genitive, *from at, or from beside, from.**

From. *Παρὰ Κυρίου ἡ βοήθεια μου*, [from beside] from the Lord is my help.

With. *Ἰησοῦς καὶ οἱ παρ' αὐτοῦ*, Jesus and those who were from beside [with] him.

Of. *Ἐπυνθάνετο παρ' αὐτῶν*, he inquired from [of] them.

Above. *Ἔχει τιν' ὄγκον Ἀργος Ἑλλήνων παρὰ*, Argos has something to boast from among [above] the Grecians.

After. *Παρ' ἡδονῆς λύπη*, from [after] pleasure, pain.

Near. *Παρὰ κροτάφων τε παρειαί*, the cheeks from beside [near] the temples.

With the dative *close beside*, i. e. *at* or *with*.

With. *Μισθόν οὐκ ἔχετε παρὰ τῷ πατρί*, ye have not a reward [laid up] beside, or with, your father.

Among. *Διελογίζοντο παρ' ἑαυτοῖς*, they reasoned [beside] among themselves.

With. *Παρὰ τῷ Κυρίῳ ἔλεος*, [beside] with the Lord is mercy.

To. *Ἱέναι παρὰ τῷ Τισσαφέρνῃ*, to go to Tissaphernes.

With the accusative, *beside*, for the sake of *comparison, contrast*, or as a *reason*.

In comparison. { *Ὡραῖος παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων*, thou art fair, when set beside or compared with the sons of men, i. e. fairer than the sons of men.

Beneath. *Ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους*, thou hast lowered him a little, when set beside or compared with the angels; i. e. hast lowered him beneath the angels.

* The genitive in Greek has frequently the force of *tendency from*.

- For.** Παρὰ τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώματος, [for this reason] it is not out of the body.
- For.** Θεὸς ἐδόκουν παρὰ τὸ μέγεθος τῶν πεπραγμένων, I seemed a God by reason of [for] the greatness of my actions.
- From.** Ἦγούμαι παρὰ τοῦτο σωτηρίαν εἶναι, I think that safety is from this.
- Save.** Τεσσαράκοντα παρὰ μίαν, forty save one.
- Beyond.** Παρὰ τὸν πόταμον ἔφυγον, they fled to the farther side of [i. e. over, beyond] the river.
- Against.** Παρὰ τὸν νόμον, beyond, against the law.

ΠΕΡΙ

Signifies *about, round about, concerning.*

- About.** { Περὶ βωμοῖς, round or about the altar.
 Ζώνη περὶ τὴν οσφύν, a girdle about his loins.
 Περὶ μεσημβρίαν, about noon.
- Concerning.** Ἐγόγγυζον οἱ Ἰουδαῖοι περὶ αὐτοῦ, the Jews murmured concerning him.
- For.** Περὶ πᾶση πόλει δεδιέναι, to be in fear concerning [for] the whole city.
- Against.** { Δεδιώξ μὴ τι καὶ περὶ αὐτοῦ νεωτερίσεις, fear-
 ing lest he should make a new attempt against him.
 Περὶ τοὺς Θεοὺς ἀσεδήματα, impieties against the gods.
- Towards.** Περὶ τῶν ἀδικουμένων, concerning [towards] those who are injured.
- In re-
spect to.** { Περὶ τοὺς γονεῖς τοιοῦτος γίνου, be such in re-
 spect to [towards] thy parents.
- It sometimes denotes *superiority*: what is round another is of course greater.
- Over.** Ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος, has power over his own will.
- Above.** { Περὶ πάντων ἕμμεναι ἄλλων, to be above all
 others.
 Περὶ νοῦν βροτῶν, above the comprehension of mortals.

ΠΡΟΣ

Signifies *before, towards, facing for the purpose of acting, or being acted upon.*

Before. Ὁ δὲ Πέτρος εἵστηκεν πρὸς τῇ θύρᾳ, but Peter stood before the door.

With. Ὁ λόγος ἦν πρὸς τὸν Θεόν, the Word was with [before the presence of) God.

About. { Πρὸς τῷ τέλει τοῦ βίου, about the end of life.
 { Πρὸς ἑσπέραν ἐστὶ, it is about evening.

Between. Τεκμήριον τῆς πρὸς ἡμᾶς φιλίας, a proof of the friendship that is between us.

By. Πρὸς τοῦ Διὸς ἱκετεύω ὑμᾶς, I beseech you [in presence of] by Jupiter.

Near. Πρὸς τῆς ἀλὸς Κάρου, the Carians near the sea.

Of. Χρηστοῦ πρὸς ἀνδρὸς μηδὲν ὑπονοεῖ κακόν, suspect no evil of a good man.

Through. Φυσῶν πρὸς ῥίνας αἷμα, blowing out the blood through the nostrils.

It often denotes *tendency towards, or against.*

For. Τοῦτο γὰρ πρὸς ὑμέτερας σωτηρίας ὑπάρχει, for this is tending to [for] your health.

Towards. Ἀπῆλθον πρὸς ἑαυτούς, they went away towards their own homes.

Against. { Πρὸς ἀνδρὸς ἐχθροῦ ἐπιφέρων τὸν ψῆφον, giving his vote against an enemy.
 { Νῆας πρὸς σπιλάδεσσιν ἔαξαν, dashed the ships against the rocks.

{ Πρὸς κέντρα λακτίζειν, to kick against the pricks.

In addition to. { Πρὸς τοῖς εἰρημένοις, in addition to the things that have been said.

With the accusative only, *according to* ; i. e. so far in the presence, or under the inspection of ; as, μηδὲ ποιήσας πρὸς τὸ θέλημα, neither doing according to his will.

On account of, pointed towards as a cause.

On account of. { Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν, on account of your hardness of heart, he wrote.

For the sake of. { Πρὸς τὴν ἐλεημοσύνην καθήμενος, sitting for the sake of alms.

During. { Ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς, that epistle made you sad, though but for a season.

{ Ἀποσπασθέντες πρὸς καιρὸν ὥρας, separated during an hour.

‘ΥΠΕΡ

Signifies *over*, in *defense of*. *Over*, in respect of place or position.

Above. Στῆ δ' ὑπὲρ κεφαλῆς, he stood over (above) his head.

Over. Ὑπὲρ ἀργυρῶ δαχύνται, they make their progress over the silver ocean.

Upon. Γέρας ὑπὲρ κεφαλῆς, old age upon the head.

With the genitive, it denotes *beyond*; what is over another, is beyond it.

Beyond. Ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, out of Ethiopia, which is beyond Egypt.

In defense of; what we would defend, we stand over; *on the part*, or *behalf*, or *for the sake of*.

For. { Εἰ δὲ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν, if God be for us, (on our part) who can be against us.
{ Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν, it is permitted to thee to speak in defense of thyself.

By. Δίσομ' ὑπὲρ Μακάρων, I pray by (for the sake of) the gods.

In the room of; as,

Instead. Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε, Christ died in our stead.

Of, or *concerning*, as it were to go *over* in thought.

Concerning. Ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, our hope is steadfast concerning you.

With the accusative only, *above*, in any way; as,

Above. Τὰ ὑπὲρ ἡμᾶς οὐδὲν πρὸς ἡμᾶς, what is above is nothing to us.

More than. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, he who loves father or mother above (more than) me.

‘ΥΠΟ, *by*, *under*.

1. With the genitive, dative, and accusative indiscriminately.

Under; whether in place, time, power, or any other mode of being under; as,

Ὑπὸ γθνός, under the earth.

After. Ὑπ' αὐτῷ Ζήνων κατακλίνετο, Zeno sat under (after) him.

At. Ὑπὸ νυκτί, under (at) night.

About. Ὑπὸ τὸν ὄρθρον, under (or about) day-break.

Under. *Λέγω ὡς ὑπὸ Θεῷ*, I speak as under (the direction of) God.

Behind. *Καὶ μὲν κατακρύπτει ὑπὸ τὴν θύραν*, and he conceals him behind the door.

To. { *Ὑπὸ Τροίῃ ἤγομεν*, we led (under) to Troy;
Δυσχιστος ἀνὴρ ὑπὸ Ἰλίου ἦλθε, he was
 most abject wretch that came to Troy.

With. *Καταβαίνουντι ὑπὸ λαμπάδων*, coming down (in the guidance of) with torches.

2. With the genitive, *by*, as a cause or an instrument

By. *Τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου*, what was spoken by the Lord.

Of. *Ἐνσπαιχθὴ ὑπὸ τῶν μάγων*, was mocked by (of) the wise men.

For. *Ὑφ' ἡδονῆς δακρύειν*, to weep for joy.

APPENDIX—I.

[From Valpy's Grammar.]

DIGAMMA.

THE original Pelasgic, and the old dialects of Greece, admitted few, or no aspirates. The digamma was early adopted to prevent the hiatus, which the concurrence of vowels would produce.* Aspirates were afterwards introduced into all

* It cannot be ascertained with precision, what was the pronunciation of the digamma, which in its origin had something of the guttural. The general opinion is, that it resembled our W.—But the frequent recurrence of this sound must have produced an effect so harsh and inelegant, that our V appears a more natural pronunciation of the latter digamma. This is more congenial to the sound of the figure F, which was assumed. It was expressed in Latin by V; and the Italians, with the other nations, whose language is derived from the Latin, pronounce it as a letter in *vino, vento*, &c. like our V. It must have been nearly similar to the sound of B, which was frequently substituted for it, as in *veo, ferbui*, as it is still in the southern provinces of France. The Latin V was frequently expressed in Greek by B, as, *Βάρρων* for *Varro*; and the Greek B was changed in Latin into V, as *Βάδω, vado*. V was indeed sometimes changed into *ou*, as, *Ούελλα* for *Velia*. *Virgilius* as written in Greek *Βιργίλιος* and *Ουίργίλιος*, *Nervii, Νίρσιοι* and *Ἰσκούσιοι*: but the B was not pronounced like W, but like V; and Vossius and other eminent critics have given the preference to B in those words. To this it should be added, that *ou* was often pronounced V, and some modern Greeks pronounce *ούλομένην, Vλομένην*. In the Lacedæmonian dialect, a branch of the Æolic, the digamma was always pronounced, and generally written, like B. As this letter is so nearly allied to V in sound, and so remote from W, it may be considered as the same argument in favor of the former.

According to these principles, it is probable that the digamma first, before a consonant was pronounced like our F, and before a vowel like our V. It has been observed that *Βασιλεύς* is pronounced *vasilefs*. The analogy subsists in French, *neuf, neuve*; and in English, *half alves*. But our pronunciation of the Greek and Latin language is so different from what it was in Greece and Rome, that it is perhaps as unnecessary, as it is difficult, to fix the genuine sound of the digamma, which probably underwent some changes.

The form of it was at first that of a Gamma reversed, then of a digamma; afterwards it assumed the shape of a double Gamma, F, whence it derives its name. Hence it has sometimes been written F, as, *Γάβριοι* for *Fάβριοι*; *Γίδαν* for *Fίδαν*; *Γέντο* for *Fέντο*, Æol. for *έντο*,

dialects except the Æolic, which adhered to the digamma. Hence it has preserved the name of the Æolic. It has also with great propriety been called the Homeric digamma. That great poet adopted the original forms of the Æolic and Ionic dialects,* which threw a majestic air of antiquity on his poetry. This ancient form, Homer dignifies by the appellation of the language of the gods. Virgil, and among the moderns, Tasso and Milton, successfully imitated that practice by the introduction of antiquated expressions, which removed their language from the common idiom, and cast a venerable gloom of solemnity on their style. To that principle may in a great measure, be attributed the frequent use of the digamma by Homer.

The use of the digamma having been insensibly abolished by the introduction of aspirates, the transcribers of the works of Homer neglected to mark it, and at length the vestiges of its existence were confined to a few ancient inscriptions. The harmonious ear of the poet had led him sedulously to avoid every hiatus of vowels; but the absence of the digamma made him inharmonious and defective. To remove in some degree this difficulty, his commentators interposed the final *ν*,† or the particles *γ'*, *δ'*, *ρ'*; but these could only be

Doric, for *ἔλτο*, from *ἔλω*; *Γαδέω*, *gaudeo*, for *Γάδω*, &c. It has frequently been expressed by *B*; and sometimes too by *M*, *Π*, *Φ*, *K*, *Χ*.

Used for the original digamma, *F* had not the sound of our *G*, but a soft guttural sound, like the German *g* final in *Wenig*. Indeed the ancient form of *F* was a curve thus, (,) which became afterwards a mark of the rough breathing.

The German *g*, commonly expressed by *gh* in the English language, has shared, in South Britain, the fate which the digamma experienced in many parts of Greece, and has been disused. The few instances in which it is sounded, follow the principle of the digamma *F*, as, *cough*, *enough*, *rough*, *tough*.

It is not improbable that this guttural sound of *F*, softened by common use, may have given rise to the opinion that the digamma was pronounced like our *W*. The difference of the two sounds may be exemplified in the modern word *αἶγρον*, *an egg*, which the Greeks pronounce of *one*, gutturalizing *one*.

* It is not to be imagined that Homer adopted arbitrarily the different dialects. His was the pure, appropriate diction of verse, the classical language of ancient Greece, the source of all that was sublime and beautiful in poetry, and the model of all succeeding poets.

† They have even, by the addition of *ν*, altered the case, and consequently the sense, of some words. An instance of this appears in the last Book of the *Odyssey*, 312, where *νῶϊν ἰώλπει* has been put for *νῶϊς ἰώλπει*.

partially adopted, and were far from displaying the poet in all the charms of his original style. Numberless passages remained in their naked deformity, and exercised the conjectural sagacity of grammarians and commentators. Thus in the verse in the opening of the Iliad, *Ἡρώων αὐτοῦς δὲ ἐλώρια τεύχε κύνεσσιν*, aware of the inharmonious effect of the concurrence of the two *ε*, they cut off the former. The quantity of the latter created another difficulty. Some doubled *λ*, and others assert that *ε* was lengthened before the liquid. But there were passages, to which even these, and similar expedients were inapplicable. A successful effort was made by the great Bentley to remove these embarrassments.—The restoration of the digamma has at length vindicated the poet, and displayed the harmonious beauties of his original versification. To give the learner some clue to guide him through these intricacies, an alphabetical table is added of the words in Homer, which either constantly or generally, admit the digamma in the initial vowel.

A.	ἄστυ,	εἴκελος,	ἔκηλος,
ἄγω, }	to ἀνσταλός.	εἴλαρ,	ἔκητι,
ἄγνυμι, }	break	εἰλέω,	ἐκυρός,
ἄδω,	E.	εἰλύω,	ἐκών,
ἄλημι,	ἔ,	εἰλυφάω,	ἐλέος,
ἄλις,	ἔαρ,	εἴλω,	ἐλίσσω,
ἄλωμι,	ἔδνον,	εἴμα,	ἐλπὶς,
ἄναξ,	ἔθειρα,	εἴργω,	ἐλπω,
ἄνδάνω,	ἔθεν,	εἴρω,	ἔλω,
ἄραιός,	ἔθνος,	εἴσχω,	ἔλωρ,
ἄρδω,	εἰδέω,	ἐκαθεν,	ἐλώριον,
ἄρη,	εἶδω,	ἐκάς,	ἔνστοι,
ἄριστον,	εἴκοσι,	ἐκατος,	ἔννυμι,
ἄρνες,	εἴκω, to be like,	ἐκατος,	ἐόικα.*

* Augments often retain the digamma of the verbs, as, *ἔολπα*, from *ἔλπω*, *ἔειπα* from *ἔπω*, &c. Many words take a double digamma, one before the augment, the other before the verb, as, *νυκτὶ σεφοικώς*, *ἔπειτα ἐέολπα*, &c.

In many compounded words the digamma is placed in the middle, as, *προφειδω*, *ἀφεικίς*, *κακόφειγος*, &c. It is inserted in several simple words, as, *ἔφης*, *ἔλφη*, &c.

It has been before observed, that *ι* and *υ* were substituted for the digamma. Hence to *Ἀτρείδης* succeeded *Ἀτρεΐδης*; to *Ἀχαιός*, *Ἀχαιός*. Thus *ἄω*, *ἄω* made *ἄσω* in the future, changed into *αὔσω*; *ψάω*, *ψάω* into *ψάνσω*, &c.

ἄός,	ἔω, to put on.	ἴδρις,	ἴφι,
ἔπος,		ἱεμαι,	ἱψ,
ἔπω,	H.	ἱκελος,	ἱωή.
ἔργον,	ἡδύς,	ἱλιος,	
ἔργω,	ἡδω,	ἱνες,	O.
ἔρδω,	ἡθος,	ἱνιον,	οἶδμα,
εἶρω,	ἡιος,	ἱον,	οἶκος,
ἐριήρης,	ἡκα, adv.	ἱονθάς,	οἶνος,
ἔρῳ,	ἡνοψ,	ἱρις,	ὄς,
ἐρύω, to draw.	ἡρ,	ἱς,	οὐ,
ἐσθής,	ἡρα,	ἱσος,	οὐλαμός,
ἔσθος,	ἡρη,	ἱσημί,	οὐρον.
ἔσπερος,	ἡχη.	ἱσκω,	
ἐστίη,		ἱστίη,	Ω.
ἔτης,	I.	ἱστωρ,	ὦλξ.
ἔτος,	ἰάχη,	ἰτέα,	
ἐτώσιος,	ἰάχω,	ἱτυς,	

The Latin dialect naturally adopted the Æolic digamma which it expressed generally by V, as will be seen in the following list :

ἄγομαι, vago ;	ἑσπέρα, vespera ;	ναῖος, naevus ;
αἰών, ævum ;	ἑστία, Vesta ;	ναῦς, navis ;*
ἄλώπηξ, vulpes ;	ἔτος, vetus ;	νέος, novus ;
ἄορνος, avernus ;	ἡρ, ver ;	νικῶ, vinco ;
ἄχαιος, achivus ;	ἱξος, viscus ;	οἶκος, vicus ;
ἄω, vapor ;	ἱον, viola ;	οἶνος, vinum ;
βιόω, vivo ;	ἱς, vis ;	οἶς, ovīs ;
βόες, boves ;	ἱω, ivi ;	ὄλω, volvo ;
δῖος, divinus ;	κάω, cavo ;	ὄχλος, vulgus ;
εἰδέω, video ;	κεράός, cervus ;	ὄω, voveo ;
εἴκατι, viginti ;	κλεις, clavis ;	παῦρος, parvus ;
ἔλω, volvo ;	κόρος, corvus ;	πρίω, privo ;
ἔμω, vomo ;	λαιός, lævus ;	ρίω, rivus ;
ἐνδίκω, vindico ;	λαρή, larva ;	σκαῖός, sævus ;
ἐνστοι, veneti ;	λεῖτος, levis ;	τάως, pavo ;
ἐντερος, venter ;	λούω, lavo ;	ῥήλη, sylva ;
ἔρχω, vergo ;	λύω, solvo ;	ῥω, uvesco ;
ἔρος, servus ;	μάω, moveo ;	ὠόν, ovum, &c.
ἔρω, verto ;	μάλη, malva ;	
ἔσθης, vestis ;	μάορος, Mavors ;	

* Naῦς was probably pronounced *nafe* ; hence *navis*. Thus *Παῖς παῖτος* was transposed into *parvus*.

Sometimes by other letters, among which are B ; as, *δύω*, *dubium* ; *μόρος*, *morbus* ; *ῥώω*, *robur* ; *ὔω*, *uber*.

C ; as, *ἕτερα*, *cetera*.

F ; as, *ἀγορά*, *forum* ; *ὄμιλος*, *famulus* ; *αἰλός*, *felis* ; *ἔνθε*, *funes* ; *ῥίγος*, *frigus* ; *ὔω*, *fluo* ;

R ; as, *βοή*, *Boreas* ; *κλείω*, *celebro* ; *ἴλαος*, *hilaris* ; *μύαξ*, *murex* ; *μουσάων*, *Musarum* ; *νυός*, *nurus*, &c.*

In English the digamma has become W ; as, *νέος*, *new* ; *ῥίνυμ*, *wine* ; *ῥίκυς*, *wick* ; *ῥίστυλα*, *whistle* ; *ῥεσπα*, *wasp* ; *ῥία*, *way*. It is pronounced without being written, in the word *one*.

V ; as, *ναός*, *nave*, &c.

II.

THE SUBSCRIPT I

Is found among *nouns*, in

I. The dative singular of the 1st and 2d declensions.

II. The dative singular, and genitive and dative dual of the 5th of the contracts.

III. Adjectives contracted from *ηεις* ; as, *τιμήεις* *τιμῆς*.

Among *Verbs*.

IV. In the 2d and 3d singular subjunctive active ; as, *τύπτ-ης-η* : † and is retained after contraction by verbs in *αω* and *εω* ; as, *τιμ-άης-ᾱς*, *τιμ-άη-ᾱ* ; *φιλ-έης-ῆς*, *φιλ-έη-ῆ* : consequently it is found in those tenses of the subjunctive active of verbs in *μι*, which have the same † formation with that of the contracted form of verbs in *αω*, *εω*, and *οω*.

* The digamma was a principal agent in the formation of tenses in Latin ; thus, from *amo*, *amai*, was formed *amavi* ; from *deleo*, *delei*, *delevi* ; from *cupio*, *cupii*, *cupivi* ; from *audio*, *audiu*, *audivi*. From *amo*, *amavo*, we have *amabo*, from *moneo*, *monebo*. Perhaps this analogy may be carried to plural cases in *bus*. This termination was formerly more extensive ; hence we find in Plautus, *audibo*, *hibus*, &c.

† All the tenses of the subjunctive mood active derive their terminations from those of the present indicative, changing the short into their respective long vowels, dropping *υ* and subscribing *ι* when they occur ; e. g.

Indic. *τύπτ-ω*, *εις*, *ει* ; *στον*, *στον* ; *ομεν*, *ετε*, *ουσι*.

Subj. *τυπτ-ω*, *ης*, *η* ; *ητον*, *ητον* ; *ωμεν*, *ητε*, *ωσι*.

‡ Except that verbs in *ωμι* make the 2d and 3d persons singular in

V. In other contracted terminations of verbs in *αω* without distinction of voices where *α* occurred before contraction; as, *βο-άσεις-ᾱς*, *βο-δοίς-ῃς*.

VI. In the 2d singular of tenses of the indicative mood in *ομαι*, and of the subjunctive in *ωμαι*, *passive* and *middle* voices; as, *τύπτι-ομαι-η*, *τύπτι-ωμαι-η*: and is retained after contractions by verbs in *αω* and *σω*; as, *τιμ-άη-ᾱ*, *φιλ-έη-ῃ*.

VII. In the 2d Sing. of tenses in the subjunctive *passive* and *middle* of verbs in *μι*; as,

Present.	2d Aorist.
σιῶμαι, σιῇ	σιῶ, σιῇ
τιθῶμαι, τιθῇ	θῶ, θῇ
διδῶμαι, διδῇ	δῶ, δῇ

In the subjunctive in the three voices corresponding with that of the contracted form of verbs in *αω*, *σω*, and *οω*, under the exceptions already noticed.

III.

ARTICLE.

The article was originally a relative pronoun, and as such was used by Homer and others in the sense of *αὐτός* or *ἐκεῖνος*. ‘*Ὁ γὰρ βασιλῆῦ χολωθεὶς νοῦσον ἀνὰ στρατὸν ὥρσσε κακίην*, he being in rage with the king, raised a destructive pestilence among the people. *Iliad*, *A.* 9. ‘*Ὁ γὰρ ἤλθε*, for he came. 11. *Τῇν δὲ ἐγὼ οὐ λύσω*, but I will not release her. 22.

When the antecedent is so situated, that the relation of the pronoun to it is obscure, the antecedent is repeated after the pronoun, to remove the obscurity: in this case the pronoun takes the name of the *article*. Thus, *Iliad*, *A.* 33. *ὧς, ἔφατ’, ἔδδειςεν* ‘*Ὁ*—Here it would be doubtful whether the pronoun ‘*Ὁ* referred to the person who *spoke* or to some one mentioned before. To remove this ambiguity, the poet goes on, *ἔδδειςεν* ‘*Ὁ γέρων*, the *old man* feared, viz. *Chryses*; who had been before introduced; line 11.

The article *ὁ* differs from the relative *ὅς* in two respects only.

ω; which is indeed a more natural contraction of *οης*, *οη*, than *οίς*, *οί*, used by verbs in *αω*: and that the 2d aorist varies from the present, and consequently from the contracted form in verbs derived from *αω*, by assuming *η* instead of *α*.

1. It has so obscure a reference to its antecedent, as to require the repetition of it to remove the obscurity.

2. Its antecedent is more extensive ; and from this circumstance, in part, arises the obscurity of its reference.

The antecedent to an article may be any thing which has become *familiar to the mind*, either by being mentioned before, or implied in what has been said, or from its importance or notoriety. In the case of the article, as of the relative *ὅς*, the antecedent does not always precede the pronoun, but often follows it.

Between the article and its noun, there is always understood the participle of existence, *ὢν*, *οὔσα*, *ὄν*. ‘*Ο βασιλεύς*, is the same with ‘*Ο ὢν βασιλεύς*, he that is king.

The participle is sometimes expressed ; as, *οἱ μάλιστα ἔξοι* “*ΟΝΤΕΣ*, *ἥμισυ πλουτοῦσι*, the most worthy are commonly the least wealthy.

A participle differs from a verb by *assuming* what the verb *asserts*. In the proposition, ‘*Ο ἀγαθός Σωκράτης φιλοσοφεῖ*, the good Socrates philosophizes ; *ὁ ἀγαθός* is equivalent to ‘*Ο ὢν ἀγαθός*, he being good, viz. Socrates, philosophizes. Here it is first *assumed* that Socrates is good, and then an assertion is made concerning him. But *Σωκράτης ἔστι ἀγαθός*, *asserts* that Socrates is a good man ; the thing *assumed* when the article was used.

The article, then, taken with the word which follows it, always contains an *assumptive proposition*. To determine, therefore, when the article may be used, it is necessary only to determine when we are authorized to make this *assumptive proposition*. May we *always* assume that the thing which we are speaking of, is known to the hearer ? Certainly not ; for then the article might be used without necessity or meaning. But when may this assumption be made ? Whenever that which we are about to mention, has been before presented to the mind ; for we are authorised to assume the existence of that to be known, which has already been before the mind. If in discourse I have mentioned a horse, and there is occasion to mention him again, I may *resume* that his existence is known, and shall therefore say *Ο ἵππος*, which is equivalent to ‘*Ο ὢν ἵππος*, a horse before mentioned, and therefore assumed to be known. It is equally plain that I could not say ‘*Ο ἵππος* on the first mention of the horse, for this would be to assume that which is not known, and therefore not conceded.

It remains only to point out in what cases the assumption may be made.

I. *Renewed Mention.*

1. When a person or thing, recently mentioned, is spoken of again, the article is inserted, whether the *same* word is used, or a *synonymous* one. Xen. Cyrop. *Επαιδύθη γε μὴν ἐν Περσῶν νόμοις—οὔτοι δὲ δοκοῦσι Οἱ ΝΟΜΟΙ ἀρχεσθαι*, he was educated according to the Persian laws—and those laws seem to begin, &c. Xen. Mem. III. 13. *Κολάσαντος δὲ τινος ἰσχυρῶς ἈΚΟΛΟΥΘΟΝ*, ἤρετο τὴν χαλπαῖνοι *Τῶν θεράποντι*, and some one beating his attendant severely, he inquired the reason of abusing the servant.

2. The article is inserted before a word specifying the *known* state or qualities of some thing just mentioned; as, *Σωκράτης Ὁ Ἀθηναῖος*, Socrates the Athenian; *ἐγὼ Ὁ αμαρτωλός*, I confessedly a sinner.

It is not always supposed, that the state or qualities described are known to *the person addressed*, but only that they may be generally known.

3. The article is inserted before a noun, when the existence of that which the noun denotes, has been *implied* in the preceding part of the sentence, though not expressed in form.

Æschin. cont. Ctes. § 56. *Οὗτος ΠΡΟΔΟΥΣ τοῖς πολέμοις Νύμφαιον φυγὰς ἐγένετο, ΤΗΝ κρίσιν οὐχ' ὑπομένας*, he having treacherously surrendered Nymphæum to the enemy, became a fugitive, not waiting the trial. Here *τὴν κρίσιν* is the trial, implied as the necessary consequence of the treachery.

Ibid. § 34. *Ὅταν τι ΨΕΥΔΩΝΤΑΙ, ἀόριστα καὶ ἀσαφὲς περιῶνται λέγειν, φοβούμενοι ΤΟ ἔλεγχον*, when they lie, they seek indefinite and obscure expressions, to avoid the reproach. *ΤΟ ἔλεγχον* refers here to the reproach implied as the necessary consequence of the falsehood.

The clearness of the implication will be very different in different cases. In many instances it exists only in the mind of the speaker; and is authorized only because it will appear just, when the sentence is concluded.

II. *ΚΑΤ' ΕΞΟΧΗΝ. For Distinction.*

There is a multitude of ideas dormant in the mind, which are perfectly familiar to it, though not constantly the subjects

of its contemplation. A reference may be made to these with the same certainty that the relation will be perceived, as if it were to something recently mentioned, or actually presented to the mind.

1. The article is used *κατ' ἐξοχήν*, for distinction, when it refers to some object of which there are many, but none is so well known as the one referred to.

Thucyd. II. 59. Ἡ νόσος ἐπέκειτο ἅμα καὶ Ὁ πόλεμος, . e. the celebrated plague and the Peloponnesian war.

Ὁ ποιητής, Homer; Ὁ βασιλεύς, the king; ἡ πόλις, the State.

2. The article is used *κατ' ἐξοχήν*, for distinction, before the name of the Deity; and of the great objects of nature, as the sun, moon, sea, earth, heaven, &c.

Demos. de falsis Leg. Οὗτοι τὸν ἥλιον ἡσχύνοντο οἱ αὐτὰ ποιοῦντες, οὗτοι τὴν γῆν. They who do these things, regarded neither the sun nor the earth.

3. To this head may be referred the case of *monadic nouns*, . e. those which represent persons or things which exist singly; or of which, if there be several, only one, from the nature of the case, can be the subject of discourse.

Lys. Ora. Gr. vol. 5. 139. Ἐκκόψας τὸν θύρας εἰσῆλθεν εἰς τὴν γυναικωνίτην, having knocked at the gate, he entered the women's apartment.

Demos. de Cor. § 53. Οἱ μὲν Πρυτάνεις τὴν βουλὴν ἰκάλουν εἰς τὸ βουλευτήριον, ὅμοις δ' εἰς τὴν ἐκκλησίαν ἰπορεύεσθε. The rulers called the Council to the council-chamber; ye went to the Assembly.

Before we can know a noun to be *monadic*, we must know to what it belongs, or with what it is connected. A *lock*, or *latch*, considered by itself, is not monadic; but when a *door* is mentioned, these nouns are recognized as monadic, because only *one* lock and *one* latch is found upon it. When a noun is thus determined to be monadic, there is no difficulty in admitting the assumption of its existence.

4. Under the same division may be classed those numerous instances, in which the article has the sense of the possessive pronoun.

Demos. de Cor. § 59. Οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι, that he is born, not for his father or his mother only, but for his country. Ἄλγῳ τὸν κεφαλάν, my head aches.

5. The article is frequently prefixed to adjectives of the

neuter gender, when they are used to indicate some attribute or quality in its general abstract idea.

Plato, vol. 1, p. 11. *Λέγε δὴ τί φῆς εἶναι τὸ δίκαιον καὶ τὸ ἀνόσιον*; Tell me, what do you say to be justice and injustice?

No ideas are more familiar to the mind than these.

In cases where the article is used *κατ' ἐξοχήν*, its reference is sometimes more obscure than in instances of renewed mention; yet its insertion is explicable on the same principles.

III. Correlatives.

Correlatives are words between which there exists a mutual relation.

1. When words are in *regimen*, if the *governing* noun has the article, the one *governed* has it likewise.

Plat. Thræt. p. 71. *Ἡ τῶν σωμάτων εἷς*, the state of bodies.

To this rule there are some exceptions, but these are chiefly cases where the article is omitted, according to the rules for omission to be given afterwards.

2. When a partitive governs a genitive, the article is prefixed to that genitive.

Πολλοὶ τῶν σοφῶν, many of the wise.

The genitive following the partitive, denotes the *class* to which the partitive belongs.

The rule is sometimes violated, especially in the case of *ἀνθρώπων*. Some partitives, as *τις*, *ὅσος*, cannot from their nature admit the article; and some only in particular cases, as *πολλοί*, *εἷς*. They will be noticed hereafter.

3. The article is used with *μὲν* and *δέ*, when things are *opposed* to each other, so as to have a mutual relation.

Ὁ μὲν, the one; *ὁ δέ*, the other.

Τὸ μὲν ἀνοήτον, τὸ δέ μανικόν; the one foolish, the other mad.

In the same manner, *εἷς* and *ἕτερος*.

Ὁ εἷς, the one; *ὁ ἕτερος*, the other.

HYPOTHESIS.

In the preceding cases, the article with its predicate recalls some familiar idea. In this, it is used for no such purpose, but merely for the sake of *assumption*. The article used *hypothetically* denotes that every individual is intended, to whom the *predicate* can be applied.

Demos. de Cor. § 71. Πονηρόν ὁ συκοφάντης δέσιν, the sycophant is always evil. This is equivalent to ὁ ὧν συκοφάντης, whoever is a sycophant.

Xen. Mem. 3. 1. Ἄ δεῖ τὸν εὖ στρατηγήσοντα ἔχειν, which it becomes a good general to have, i. e. every good general.

Had συκοφάντης, in the first instance, been recently mentioned, we should infer that ὁ συκοφάντης was the *renewed mention*; but as the context stands, we clearly perceive that ὁ συκοφάντης must mean every person; of whom συκοφάντης can be predicated.

In the same manner, the article is used with the plural, to denote *whole classes of beings*.

Plut. de Isid. p. 264. Λεγόμενον τ' οὐς θεοὺς φρουρεῖν, ὥσπερ οἱ κύνας τὸ ὕς ἀνθρώπους, saying that the gods guard men as dogs do.

The article, then, is subservient to two purposes, *renewed mention* and *hypothesis*.

Renewed mention, when the predicate is familiar to the mind, from having been mentioned before, or from its importance or relations, and the article is inserted on its repetition.

Hypothesis, when the noun to which the article is prefixed is intended to embrace all of the class to which it belongs.

To some one of the heads above mentioned, it is thought very insertion of the article may be referred.

OMISSION OF THE ARTICLE.

From the most remarkable *insertions* of the article, it will be proper to proceed to its most remarkable *omissions*, and show that they too may be accounted for on the principles laid down. It has been shown, that in all cases the *particle of existence*, ὧν, οὗσα, ὅν, is understood between the article and its predicate; whence it will follow, that the *existence* of the person or thing, to which the article is prefixed, is always supposed.

1. In propositions which merely *affirm* or *deny existence*, the name of the person or thing of which existence is affirmed or denied is without the article.

* Ἐσται μὲν Εἰρήνη, there shall be peace.

Psalm liii. 1. Οὐκ ἐστὶ θεός, there is no God.*

* This is a different case from Ἐν σοὶ ὁ θεός ἐστὶ, for here the *existence* of God is *assumed*.

In such instances, to insert the article would be to *assume* the existence before it is *asserted*, and thus render the proposition useless.

2. The article is omitted before nouns preceded by participles and verbs *substantive* and those of *naming*.

Demos. de Cor. § 23. ΑΙΤΙΟΣ ΕΙΜΙ τοῦ πολέμου, I am guilty of the war.

Æsch. cont. Ctes. § 52. ΠΡΟΔΟΤΑΣ τῶν Ἑλλήνων τοὺς βοιωτάρχας ἐκάλεσε, he called the leaders of the Boeotians the betrayers of Greece.

Ibid. 43. Ὁ τολμῶν ἐν ταῖς ἐπιστολαῖς γράφειν, ὅτι ΔΕΣΠΟΤΗΣ ἔΣΤ' ἰν' ἀπάντων ἀνθρώπων, who dared to write in his letters, that he is king of all men.

In these instances, the words in capitals would have the article κατ' ἐξοχήν, were it not forbidden by the verb, which is used to indicate, as hitherto unknown, the very truth, which the presence of the article would imply as known or supposed already. Hence, in the passage from Æchines, had the Persian monarch written ὅτι Ὁ δεσπότης ἐστί, the sense would have been, that he was the person *recognized*, (for here hypothesis has no place,) to be the lord of mankind. But he knew the Greeks had not thus recognized him.

3. After verbs of *appointing*, *creating*, *choosing*, &c. the noun expressive of the *appointment*, *choice*, &c. is without the article.

Demos. de. Cor. § 52. ἮΓΕΜ' ὈΝ καὶ ΚΥΡΙΟΣ ἩΡΕΘΗ Φίλιππος ἀπάντων, Philip was chosen ruler and governor of all.

Isai. v. 20. Οἱ ΤΙ' ΘΕΝΤΕΣ τὸ σκότος ΦΩΣ, καὶ τὸ φῶς ΣΚΟΤΟΣ, who put darkness for light, and light for darkness.

The article could not be prefixed to any of these nouns, because the *existence* of the *appointment*, &c. is not of a nature to be recognized, being now first declared: and hypothesis, as before, being out of the question.

4. Nouns in *apposition*, not explanatory of the essence of the preceding noun, but of the end to which the person or thing intended is affirmed to be subservient, are without the article.

Demos. de Cor. § 15. Τῷ προδότῃ ΣΥΜΒΟΥΛΩι χρηταί, he used the traitor as the counselor.

In such cases, εἶναι or ὦν may be supplied.

exclusive propositions, where it is intended to *ex-*
versally *every* individual, the article is omitted.

. de Cor. § 28. Οὐ ΝΑΥΣ, οὐ ΤΕΙ'ΧΗ τῆς πό-
τημένης, the city possessing no ships, no walls.

article had been inserted, it would have implied
existence of ships and walls was either recognized
ionally admitted; both of which are inconsistent
nature of the proposition.

en nouns are in regimen, if the second cannot take
e, the first loses it.

. lib. iv. p. 153. ΔΕΡΜΑ δὲ ἀνθρώπου, καὶ παχὺ
ρόν, the skin of man is fat and shining.

ῥέγμα would have the article, but it is omitted be-
θρώπου cannot take it consistently with the sense
to be conveyed.

e same principle of correlation will explain why,
e noun governing is *indefinite*, the noun governed is
the article.*

vol. v. p. 164. Διδάσκαλον ΜΟΥΣΙΚΗΣ, a teach-
sic.

age 99. ΨΥΧΗΣ γὰρ ὄργανον τὸ σῶμα, for the
in instrument of the mind.

se instances, μουσικῆς and ψυχῆς would have the
vere it not for the indefinite word preceding.

Insertions and Omissions combined.

g considered the principal *insertions* and the prin-
issions, it will be proper to notice one or two cases
ion and omission combined.

e *subject* of a proposition is generally found *with*
le, and the *predicate without* it.

Anal. Pas. II. 3. Οὐ γὰρ ἐστὶ ΤΟ ἐπίπεδον ΣΧΗ-
τέ το σχῆμα ἙΠΙ' ΠΕΔΟΝ. Surface is not figure,
e surface.

le Aud. Poet. p. 11. ΖΩΓΡΑΦΙ' ΑΝ μὲν εἶναι φθεγ-
Τ' ΗΝ ποιήσιν, ΠΟΙΗ' ΣΙΝ δὲ σιγῶσαν Τ' ΗΝ ζω-

examples will occur, which seem repugnant to this canon.
iple, however, requires that the governing noun should be
y without the article, but also indefinite in sense; for it may,
efinite, have lost the article in conformity with some rule,
may not require that the governed noun should lose it also.
yd. lib. i. § 2. διὰ γὰρ ἀρετὴν Τ' ΗΣ, &c. where ἀρετὴν loses
on account of the preceding preposition.

γραφίαν, that poetry is painting which speaks; and ing, poetry which is silent.

John i. 1. Καὶ Θεὸς ἦν ὁ λόγος, and the word was

The chief exception to this rule is in the case of *recal* or *controvertible propositions*, i. e. those in which word may be the subject. In such propositions, but nouns will have the article, or else neither.

Plut. de Plac. Philos. 1, 3. Ἔστι δὲ ὁ Θεός ὁ Ἥν God is the mind, or, the mind is God.

Plato, vol. xi. p. 38. Τὸ ὠφέλιμον εἰσικεν ἡμῶν Τὸ καλόν, it interests us, that utility should be the good, or, that the great good should be utility.

Arist. de Inter. c. 6. ΚΑΤΑΦΑΣΙΣ ἐστὶν ἈΠΟΣΙΣ τινὸς κατὰ τινός.

2.* When two or more attributives,† joined by a conjunction, are *assumed* of the *same* person or thing, before the first attributive the article is *inserted*; before the others it is *omitted*.

Plut. Vit. Cic. p. 68. Ῥώσκιος ὁ υἱὸς ΚΑ'Ι κλητός τοῦ τεθνηκότος ἡγανάκτει, Roscius, the son and the deceased, was grieved.

Demos. de Coro. § 27. Τίς ὁ τῇ πόλει λέγων, γράφων ΚΑ'Ι πράττων ΚΑ'Ι ἑαυτὸν δούς, he who says, writes, and acts, and gives himself to the State.

Ibid. § 61. Ὁ σύμβουλος ΚΑ'Ι ῥήτωρ ἐγώ, I, the ambassador and orator.

Philo. 309. Ὁ κύριος ΚΑ'Ι Θεὸς εὐεργέτης ἐστί Lord God is a benefactor.

The article Ὁ, which precedes the first attributive, is representative of the person to whom *all* the attributives belong.

Were it inserted before the remainder, the persons denoted by the article thus inserted, must be the same or different. Different they cannot be by the supposition. If the persons denoted by the article be the same, we have the necessity of coupling a being to himself.

When the article is repeated before the several words denote different persons.

* This is the celebrated rule of Granville Sharp, Esq.

† By attributives are meant adjectives, participles, and nouns denoting character, relation, or dignity: such nouns are often changed with adjectives or participles; as, Ὁ Βουλῶν for Ὁ Βουλή, and are therefore similar to them in nature.

Demosth. de Cor. 57. Ὁ σύμβουλος καὶ Ὁ συκοφάντης —διαφέρουσι, the counselor and the sycophant differ.

EXCEPTIONS.

Three classes of nouns are exceptions to this second rule.

1. Names of substances *considered as substances* ; as, Ὁ λίθος ΚΑΙ χρυσός, stone and gold.

2. Proper names ; as, Τὸν Ἀλέξανδρον, ΚΑΙ Φίλιππον, Alexander and Philip.

3. Abstract nouns ; as, Τὴν ἀπειρίαν ΚΑΙ ἀπαιδευσίαν, want of experience and want of instruction.

The first sort of nouns are names of substances *considered as substances* ; for names of substances may be considered otherwise and the distinction is important. They are otherwise considered when the name *supposes* the substance, and *expresses* some attribute ; so, υἱός, ἐχέτωρ, ἡγεμών, δοῦλος, are indeed so far names of substances, that they *presuppose* substance ; but their immediate use is to mark some *attribute* of the substance ἀνθρώπος, which is always understood. They are thus *adjectives of invariable application*, being constantly applied to ἀνθρώπος ; whereas, common adjectives, as, μέλας, ἀγαθός, &c. are applicable to substances of various kinds. It was then, to be expected of attributive substances, that any number of them, coupled together might be predicated of an individual represented by a pronoun. But suppose that, instead of these attributive nouns, we introduce others, which express *mere* substances ; the consequence will follow, (if we attempt to apply the rule,) that substances in their nature distinct and incompatible will be predicated of the same individual ; e. g. λίθος and χρυσός will both be assumed of Ὁ, which is plainly absurd.

We must be cautious, however, in determining that any noun is expressive merely of substance. The word Ἀνήρ, man, commonly denotes merely a being ; yet in the passage, ἌΝΕΡΕΣ εἰσὶ, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.

Be men, my friends, and recall your martial spirit, Il. Z. 12, ἀνέρες, is evidently used not as significant merely of substance but of *character*, and is therefore in this case an attributive.

The reason why proper names are excepted, is evident at once ; for it is impossible that John and Thomas, the names of two distinct persons, should be predicated of an individual. It is obvious, therefore, that in the phrase τὸν Ἀλέξαν-

δρον καὶ Φίλιππον, τόν is the article of *Ἀλέξανδρον only*, and not of both names; as would happen, were the principle of the rule intended to apply.

Nouns, which are the names of abstract ideas, are also excluded, and from a cause not wholly dissimilar; for, as Locke has well observed, "Every distinct abstract idea is a distinct essence; and the *names* that stand for such distinct ideas, are the names of things essentially different."* It would, therefore, be as contradictory to assume that any quality represented by *Ἡ* was at once *ἀπειρία* and *ἀπαιδευσία*, as that the same person was both Alexander and Philip; whence it is immediately evident, that such an assumption could not be intended. Under this head we may class verbs in the infinitive mood, which differ not in their nature from the names of the corresponding abstract ideas. Thus we read in Plato, vol. xi. p. 43, *Τῷ ἰδεῖν τὸ ΚΑ'Ι ἀκοῦσαι*: in the next page we have, *Τῇ ὁπερ τὸ ΚΑ'Ι ἀνοῦν*. The two cases evidently require the same explanation. Infinitive moods, so coupled together, are extremely common.

The rule likewise is true *conversely*.

If two or more *attributives*, coupled by *καὶ*, have the article prefixed to the first, and not to the others, they all belong to the same subject.

This is plainly the case in all the instances cited above. The only exception, in addition to those mentioned before,† is with regard to plurals.

A *single* individual may stand in various relations, and act in divers capacities; and, consequently, if two such relations or characters be connected by a copulative, and the first be preceded by a pronoun, the reader will reasonably understand them both of the person represented by that pronoun; because such is the general usage, and a compliance with it will not involve any contradiction. But this does not happen in the same degree with respect to plurals. Though *one* individual may act, and frequently does act, in several capacities, it is not likely that a *multitude* of individuals should all of them act in the *same* several capacities: and, by the extreme improbability that they should be represented as so acting, we may be forbidden to understand the second plural attributive of the persons designed in the article pre-

* Essay, book iii. chap. iii. § 14.

† Page 194.

fixed to the first, however the usage in the singular might seem to countenance the construction. The meaning may be illustrated by a familiar example. An individual is at once a member of parliament and the colonel of a regiment. Speaking of such an one, and having occasion to advert to these two characters, we might say in Greek, *Ὁ βουλευτὴς ΚΑΙ λοχαγός*; and if by such phrase, we meant to indicate two different persons, we should speak in a manner not authorized by the Greek idiom. But suppose we should say, speaking of several persons, *Οἱ βουλευταὶ ΚΑΙ λοχαγοί*; the inference would be, either that the persons sitting in parliament, and those commanding regiments, are usually the same; or else, knowing them not to be the same, we should understand the words as expressive of two distinct classes: and what is the alternative? If they be the same, the rule is strictly observed; if they are notoriously distinct, the rule, indeed, is violated, but in such a manner that no ambiguity can ensue; for though *Οἱ λοχαγοί* would have been more accurate, our previous knowledge of the subject prevents the possibility of mistake.

PROPER NAMES AND ABSTRACT NOUNS.

The rules which have been given for the article, do not always apply to *proper names* and *abstract nouns*.

PROPER NAMES.

The practice of Greek writers, in the use of proper names, accords generally with the rules already laid down.

When proper names first occur, they are commonly without the article, unless insertion is authorized by the notoriety of the person intended. Upon renewed mention, the article is usually inserted. This is not, however, indispensable; for when the name is repeated, it will be naturally referred to the person already mentioned, though the article should not be inserted to mark that reference.

Some appellatives, from frequent use, partake of the nature of proper names, and follow the same rules; of this kind is *Χριστός*, and sometimes *βασιλεὺς*, &c.

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The article is inserted before abstract nouns,

1. When the noun is used in its most abstract sense.

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* *Essay*, book iii. chap. iii. § 14.

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The article is inserted before abstract nouns,

1. When the noun is used in its most abstract sense.

Plato, vol. iv. p. 68. *Ἡ ἀδικία καὶ Ἡ ἀκολασία μέγιστον τῶν ὄντων κακόν ἐστι*, injustice and intemperance are the greatest of evils.

Ibid. 70. *Ἱατρικὴ γίγνεται πονηρίας Ἡ δίκη*, Justice is the remedy of wickedness.

There is a close analogy between this use of the article, and the hypothetical use already mentioned; as, *Ὁ ἄδικος* will signify, all the unjust; so, *Ἡ ἀδικία* will mean, every act of which injustice can be assumed.

2. When the attribute is personified.

Aristoph. Av. 1536. *Καὶ τὴν βασιλείαν σοι γυναῖκα δέξαι δίδωμι*, And I give you the kingdom as a wife.

Xen. Mem. II. 1. *Ἡ Κακία ὑπολαβοῦσα εἶπεν*, And malice, interrupting, said.

The article is not always inserted, as in the case of proper names, to which this is analogous.

3. Abstract nouns, according to the rule already given, take the article when it has the sense of a possessive pronoun.

Aris. Ran. 45. *Ἀλλ' οὐχ οἷός τ' εἰμ' ἀποσοβῆσαι τὸν γέλωτα*, But I cannot restrain my laughter.

4. These nouns take the article when they have reference of any kind.

Plato, vol. iv. 31. *Ἐάν μὴ προειδῇ περὶ τούτων τὴν ἀλήθειαν*, Unless he foresee the truth concerning these things.

EXCEPTIONS.

It was not to be expected, that the rules now given for the article should be entirely without exceptions. The first are in the case of

PREPOSITIONS.

Words which would take the article by the preceding rules, often lose it after prepositions.

Plato. *Κατὰ ΠΟΛΙΝ*, the city (Athens,) κατ' *ἈΓΟΡΑΝ*, the Forum.

Arist. His. II. 2. *Ἄ εἰς ἡρᾶνται ὑπὸ ΚΥ'ΝΑ*, which were withered by the dog-star. *Πλησίον ΘΑΛΑΣΣΗΣ*, near the sea. *Πρὸς ἩΑΪΟΥ δύοντος*, at sunset.

Hence it is evident, that the absence of the article, in such instances, affords no presumption, that the nouns are used indefinitely. Their definiteness or indefiniteness, when

they are used after prepositions, must be determined on other grounds.

ENUMERATION.

When several nouns are coupled together by conjunctions, *καί*, what is equivalent, the conjunctions are omitted by the figure *asyndeton*, they frequently all drop the article, though each taken singly would require it.

*Æsch. cont. Ctes. § 38. Καὶ ΧΕΙΡ'Ι καὶ ΠΟΔ'Ι καὶ ΦΩ-
Νῃ καὶ πᾶσιν οἷς δύναιται*, with my hand, and foot, and voice, and all that I can.

This usage is not uncommon, even where there are only two.

Plato, ii. 143. ἈΝΘΡΩΠΟΙΣ καὶ ΘΗΡΟΙΣ, men and beasts.

ORDINALS.

It might be supposed that ordinals would uniformly be preceded by the article, inasmuch as the nouns with which they are joined do, from this circumstance, become *monadic*. In a series of things of the same class, only one can be *first*, one *second*, one *third*, &c.

Ordinals, however, for the most part, whether the nouns with which they agree be expressed or understood, are without the article.

Æsch. contra Ctes. § 29. ἘΒΔΟΜΗΝ δ' ἡμέραν τῆς θυγατρὸς τετελευτηκνίας, his daughter having died the seventh day.

Superlatives have so close an affinity to the ordinals signifying *first*, and *last*, that they also sometimes reject the article.

Dyon. Hal. vol. i. p. 5. Τίς αὐτῶν ἀρχήν τε ΜΕΓΙΣΤΗΝ ἐπέσταιο. Some one of them gained the highest command.

*Construction of the Article with ΠΑΣ, ὍΛΟΣ, ὉΥ-
ΤΟΣ, &c.*

ΠΑΣ.

1. When *ΠΑΣ* or ὁ *ΑΠΑΣ* in the singular is used to denote the *whole* of any thing, the article is prefixed to *ΠΑΣ*, or to the substantive with which it agrees. *Εἰς πᾶσαν*

τῇ πόλει, to the whole city. ἅπαν τὸ στρατεύμα, the whole army. ἡ πᾶσα ἐξουσία, the whole power.

Demosth. de Cor. § 59. Πάντα τὸν αἰῶνα διετέλει, spent his whole life.

2. When ΠΑΣ or ἅΠΑΣ in the singular is used to denote *every individual* of the class, the article is omitted.

Xenop. Cyrop. page 208. Εἰς πάντα κίνδυνον ἦλθον, they encountered *every* danger.

Plut. page 94. Πᾶσης τέχνης καὶ δυνάμει ἀνθρωπίνῃ, every art and power of man.

3. When ΠΑΣ and ἅΠΑΣ are used in the plural, the article is inserted where there is *reference*; where there is not, the usage is various.

ὅΛΟΣ.

The construction of ὅλος resembles that of πᾶς. When the substantive is without reference, it wants the article; and *vice versa*. Ἐνιαυτὸν ὅλον, a whole year. Ὀλὴν τὴν πόλιν, the whole city.

When ὅλος is used in the sense of *wholly* or *altogether*, the article is omitted.

Demosth. Πλάσμα ὅλον ἐστὶν ἡ διαθήκη.

οὗτος.

A noun, when joined with the pronoun οὗτος, always has the article prefixed. τὸν πόνον τοῦτον, this labor; αὕτη ἡ μάχη, this battle; ταῦτα τὰ θηρία, these beasts.

This rule is not observed by Homer.

Proper names usually take the article, but not always.

οἷε.

What has been said of οἷετος, will, for the most part, apply to οἷε.

τῇσδε τῆς ἡμέρας, this day; τὸν νόμον τόνδε, this law.

There are, however, instances in which the article is omitted, when the noun precedes, especially if it be a proper name.

ἐκεῖνος.

Nouns joined with this word, have the article in both

numbers, like οὗτος. Ἐκείνης ΤΗΣ ἡμέρας, that day. Ἐκείνοις ΤΟΙΣ χρόνοις, at those times.

When this word is associated with a proper name, the article is sometimes omitted, at least when the proper name precedes.

On the Position of the Article, in the Concord of Substantives and Adjectives.

1. When an adjective is preceded by the article, a substantive is understood, which, together with the adjective, is the predicate to the article.

‘Ο δίκαιος is equivalent to ‘Ο δίκαιος ἀνὴρ; and the article ‘Ο belongs not merely to ἀνὴρ, but to ἀνὴρ joined with δίκαιος.

2. Whenever the article belongs to the adjective and substantive taken together, so that the assumption is of both, the article precedes the substantive.

Xenoph. Ἐβουλεύσαντο περὶ ΤΩΝ ἘΝΕΣΤΗΚΟΤΩΝ πραγμάτων. They consulted concerning present affairs.

Isoc. Περὶ ΤΗΣ ΚΟΙΝΗΣ σωτηρίας διμονοῦντες, thinking alike concerning the public safety. ‘Ο ἐμὸς πατήρ τέθνηκε, my father is dead.

3. When the article belongs to the noun only, and not to the noun and adjective together, it precedes the noun.

Isoc. Κοινῆς ΤΗΣ πατρίδος οὐσης, the country being common.

Xen. ΤΗΝ φωνήν πρασιτέραν ποιοῦνται, they make the voice milder.

Ibid. Ἐκέλευσε φανεράν φέρειν ΤΗΝ ψήφον, he commanded to make the vote known. Ἐμὸς ‘Ο πατήρ, (suppositively,) mine is the father.

It will be remarked, from a comparison of the two last rules, that the position of the article determines the sense. Ἐμὸς ‘Ο πατήρ is very different from ‘Ο ἐμὸς πατήρ. In the latter, both the adjective and substantive are the predicate of the article, and they require some verb to make a proposition. But ἐμὸς ‘Ο πατήρ contains a proposition, εἶςτις being understood.

4. When the substantive and adjective have both the article, the substantive with its article is invariably placed first.

Lys. p. 139. Ἐλθὼν ἐπὶ τὴν οἰκίαν τὴν ἐμήν, going to my house.

Xen. *Τοῖς νόμοις τοῖς ἀρχαίοις χρῆσθαι*, to use the ancient laws.

Sometimes the substantive drops its article.

The most simple and natural use of the adjective, is without the repetition of the article; and this is by far the most common in all Greek writers. When the article is repeated before the adjective, one of these two things may generally be observed; viz. either that the substantive might of itself be reasonably presumed to signify the particular thing intended, though, by the addition of the adjective, the substantive is absolutely restricted to the object meant; in which case the addition is an after thought; or else, that the adjective has been purposely reserved by the speaker to mark an *emphasis* or *opposition*. Of the first kind, an instance may be found in Eph. i. 13. *ἐν ᾧ καὶ πιστεύσαντες, ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἀγίῳ*. "In whom believing, ye have been sealed with the spirit of promise—the Holy One." Here *τῷ πνεύματι* could not easily be misunderstood; yet the addition of *τῷ ἀγίῳ* absolutely limits the sense. Of the second kind, an instance may be taken from Demos. (de Cor. § 27.) who exulting in having saved the Chersonesus and Byzantium, exclaims emphatically, "These successes, *ἡ προαίρεσις ἡ ἘΜΗ διαπραξάτω*, my council, mine, has produced."

An instance where the article is repeated before the adjective, for the sake of marking opposition, may be found, John, x. 11. *ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς*, I am the good Shepherd; as opposed to *ὁ μισθωτός*, the hireling, v. 12.

I V.

DIALECTS.

The first settlers of Greece spoke a common language, with probably but little diversity of pronunciation or inflection. Gradually, however, as the nation was divided by government and local situation into different tribes, certain peculiarities of dialect sprung up, both with respect to the use of single letters and of particular words, forms of words, inflections, and idiomatical expressions. The Greek nation was first divided into two parts, the *Doric* and the *Ionic*; giving rise to the two *fundamental* dialects of the language.

The Dorians were more numerous, but their dialect was rough. A part of this tribe, however, the Æolians, polished the language considerably, especially in the colonies situated in Asia Minor. Thus the original Doric was divided into two branches, the Doric and Æolic. There were slight peculiarities, also, in different portions of these tribes, which are called the Bœotic and Macedonian dialects, &c.

The Ionians originally inhabited Attica. Colonies went out from this people and settled on the shores of Asia Minor, where their language was very greatly softened and improved. Those who remained at home were called the *Attics*; and, after the establishment of free institutions, their language became more polished and refined than that of any other part of Greece. Thus the language of the early Ionians was divided into two dialects, the *Ionic*, in which Homer wrote; and the *Attic*, which carried forward the improvements in the language, first commenced by the Ionic colonists. Some peculiarities of the original language were retained by one of the four great dialects, and some by another. Hence grammarians, in speaking of Homer, call *that* Attic, Æolic, Doric, Cretan, &c. which had become so in the progress of the language.

Athens was the chief seat of Greek literature, and hence the Attic dialect became, at length, the language of the Court and of *prose* composition, throughout all parts of Greece. In poetry, however, the other dialects continued in use. After the conquests of Alexander, the seat of empire and of literature was transferred to Alexandria; and here the Attic dialect, dropping a few peculiarities, took the name of *ἡ κοινὴ διάλεκτος*, or the common dialect. As this became the language of the court and of business in all parts of the empire, it was often corrupted by the introduction of foreign idioms; of which we have an example in the language of the Septuagint and the New Testament, which abounds with Hebrew idioms, and is called Hellenistic Greek. The poets had a certain degree of license in adopting forms of expression from the early language, which has been called the poetic dialect.

In the following tables, the changes produced by the dialects, are considered in two points of view; first, changes in single letters; secondly, in the inflection of the several parts of speech. In respect to single letters, it must be remarked, however, that these changes are not universal, but occur only under certain circumstances in particular words, which must be learnt by use.

ATTIC.

The *Attic* dialect was the most refined, and was peculiar to *Athens* and its neighborhood. It is admitted by the poets and writers in the *Ionic* and *Doric* dialects.

PROPERTIES.

1. Contraction.

I. Of syllables in the same word ; as,

αα	}	into α. See Obs. 19.	
ασ			
ααι	}	. . η . . . 10.	
σαι			
ηι			
ηαι			
ασι		. . η . . . 9.	
αο		. . ω . . . 11.	
αω		. . ω . . . 19.	
εα		. . { α . . . 4, 6.	
		. . { η . . . 6, 20.	
εε		. . η . . . 6, 20.	
εο	}	. . ου . . . 11.	
ηο			
οο			
εω		. . ω . . . 5.	

To this dialect properly belong all contract nouns and verbs.

2. Of syllables in different words by synalæpha, of which there are six species ; viz.

Synalæpha by	{	Apocope, as	τὸ ἀργύριον τοῦ ἀνδρός τῷ ἀγαθῷ τοῦ ἡμετέρου τῇ ἡμέρᾳ	}	Attic	τ' ἀργύριον. τ' ἀνδρός. τ' ἀγαθῷ. θημετέρου. θημέρᾳ.	
		Aphæresis, as	ἡ ἄγχουσα τὰ ἔργα τῷ ἀντρω οὗ ἔνεκα			ἡγχουσα. τ' ἔργα. τ' ὄντρω. οὔνεκα.	
			Synæresis, as			τὸ ἰμάτιον	θουμάτιον.
			Crasis, as			τὸ ἐλάχιστον	τοὺλάχιστον.
			Apocope & Synæresis			{ as ἐμουῖ ποδύνει	ἐμουποδύνει
	Apocope & Crasis	{ as { οἱ ἐμοῖ τοῦ ἀλγος	{ οὔμοι. τῶλγος.				

Contractions of the *Article*, the *Pronoun* ἐγώ, *Conjunction* καί, and the *Preposition* πρό.

Article.

δ	} before	{	α	} into	{	ω	{	δ ἄνεμος οἱ ἄρνες δ ἐμός δ, ὄλυμπος οἱ ἐμοί φ δ οἰκότριψ τω τὸ ἥμισυ τὸ οἰκίδιον τὸ ἄλλο του τὸ ἐμφανές τὸ ὄνομα τω τοῦ ἀπόλλωνος θα τοῦ ἐτέρου	} Attic	{	ὦνεμος. ὠρνες. οὐμός. οὐλυμπος. οὐμοί. ὠκότριψ. θῶμισυ. τῶκίδιον. τοῦλλο. τοῦμφανές. τοῦνομα. τῶπόλλωνος θατέρου.
&											
οἶ											
δ											
οἶ											
οἶ	} before	{	ε, * ο	} into	{	ου	{	δ ἄνεμος οἱ ἄρνες δ ἐμός δ, ὄλυμπος οἱ ἐμοί φ δ οἰκότριψ τω τὸ ἥμισυ τὸ οἰκίδιον τὸ ἄλλο του τὸ ἐμφανές τὸ ὄνομα τω τοῦ ἀπόλλωνος θα τοῦ ἐτέρου	} Attic	{	ὦνεμος. ὠρνες. οὐμός. οὐλυμπος. οὐμοί. ὠκότριψ. θῶμισυ. τῶκίδιον. τοῦλλο. τοῦμφανές. τοῦνομα. τῶπόλλωνος θατέρου.
οἶ											
οἶ											
οἶ											
οἶ											
οἶ	} before	{	οι	} into	{	φ	{	δ ἄνεμος οἱ ἄρνες δ ἐμός δ, ὄλυμπος οἱ ἐμοί φ δ οἰκότριψ τω τὸ ἥμισυ τὸ οἰκίδιον τὸ ἄλλο του τὸ ἐμφανές τὸ ὄνομα τω τοῦ ἀπόλλωνος θα τοῦ ἐτέρου	} Attic	{	ὦνεμος. ὠρνες. οὐμός. οὐλυμπος. οὐμοί. ὠκότριψ. θῶμισυ. τῶκίδιον. τοῦλλο. τοῦμφανές. τοῦνομα. τῶπόλλωνος θατέρου.
οἶ											
οἶ											
οἶ											
οἶ											
οἶ	} before	{	η, οι	} into	{	τω	{	δ ἄνεμος οἱ ἄρνες δ ἐμός δ, ὄλυμπος οἱ ἐμοί φ δ οἰκότριψ τω τὸ ἥμισυ τὸ οἰκίδιον τὸ ἄλλο του τὸ ἐμφανές τὸ ὄνομα τω τοῦ ἀπόλλωνος θα τοῦ ἐτέρου	} Attic	{	ὦνεμος. ὠρνες. οὐμός. οὐλυμπος. οὐμοί. ὠκότριψ. θῶμισυ. τῶκίδιον. τοῦλλο. τοῦμφανές. τοῦνομα. τῶπόλλωνος θατέρου.
οἶ											
οἶ											
οἶ											
οἶ											
οἶ	} before	{	α, ε, ο	} into	{	του	{	δ ἄνεμος οἱ ἄρνες δ ἐμός δ, ὄλυμπος οἱ ἐμοί φ δ οἰκότριψ τω τὸ ἥμισυ τὸ οἰκίδιον τὸ ἄλλο του τὸ ἐμφανές τὸ ὄνομα τω τοῦ ἀπόλλωνος θα τοῦ ἐτέρου	} Attic	{	ὦνεμος. ὠρνες. οὐμός. οὐλυμπος. οὐμοί. ὠκότριψ. θῶμισυ. τῶκίδιον. τοῦλλο. τοῦμφανές. τοῦνομα. τῶπόλλωνος θατέρου.
οἶ											
οἶ											
οἶ											
οἶ											
οἶ	} before	{	α	} into	{	τω	{	δ ἄνεμος οἱ ἄρνες δ ἐμός δ, ὄλυμπος οἱ ἐμοί φ δ οἰκότριψ τω τὸ ἥμισυ τὸ οἰκίδιον τὸ ἄλλο του τὸ ἐμφανές τὸ ὄνομα τω τοῦ ἀπόλλωνος θα τοῦ ἐτέρου	} Attic	{	ὦνεμος. ὠρνες. οὐμός. οὐλυμπος. οὐμοί. ὠκότριψ. θῶμισυ. τῶκίδιον. τοῦλλο. τοῦμφανές. τοῦνομα. τῶπόλλωνος θατέρου.
οἶ											
οἶ											
οἶ											
οἶ											
οἶ	} before	{	ε†	} into	{	θα	{	δ ἄνεμος οἱ ἄρνες δ ἐμός δ, ὄλυμπος οἱ ἐμοί φ δ οἰκότριψ τω τὸ ἥμισυ τὸ οἰκίδιον τὸ ἄλλο του τὸ ἐμφανές τὸ ὄνομα τω τοῦ ἀπόλλωνος θα τοῦ ἐτέρου	} Attic	{	ὦνεμος. ὠρνες. οὐμός. οὐλυμπος. οὐμοί. ὠκότριψ. θῶμισυ. τῶκίδιον. τοῦλλο. τοῦμφανές. τοῦνομα. τῶπόλλωνος θατέρου.
οἶ											
οἶ											
οἶ											
οἶ											

Ἐγώ.

ἐγὼ οἶδα	} Attic	{	ἐγὼ δα. ἐγὼ μαι. μοὶ ἐδόκει. μοὶ ἐχρησεν
ἐγὼ οἶμαι			
μοὶ ἐδόκει			
μοὶ ἐχρησεν			

Καί.

Before	{	α	} into	κα	{	καὶ ἄν καὶ εἶτα καὶ ἐγὰ καὶ ἐν καὶ οἶνον καὶ ἡμην	} Attic	{	καἶν. καἶτα. καἶγώ. καἶν. καἶνον. καἶμην.
Before	{	ε	} into	κα	{	καὶ ἄν καὶ εἶτα καὶ ἐγὰ καὶ ἐν καὶ οἶνον καὶ ἡμην	} Attic	{	καἶν. καἶτα. καἶγώ. καἶν. καἶνον. καἶμην.
Before	{	ς	} into	κα	{	καὶ ἄν καὶ εἶτα καὶ ἐγὰ καὶ ἐν καὶ οἶνον καὶ ἡμην	} Attic	{	καἶν. καἶτα. καἶγώ. καἶν. καἶνον. καἶμην.
Before	{	ο	} into	κα	{	καὶ ἄν καὶ εἶτα καὶ ἐγὰ καὶ ἐν καὶ οἶνον καὶ ἡμην	} Attic	{	καἶν. καἶτα. καἶγώ. καἶν. καἶνον. καἶμην.
Before	{	οι	} into	κα	{	καὶ ἄν καὶ εἶτα καὶ ἐγὰ καὶ ἐν καὶ οἶνον καὶ ἡμην	} Attic	{	καἶν. καἶτα. καἶγώ. καἶν. καἶνον. καἶμην.
Before	{	η	} into	κα	{	καὶ ἄν καὶ εἶτα καὶ ἐγὰ καὶ ἐν καὶ οἶνον καὶ ἡμην	} Attic	{	καἶν. καἶτα. καἶγώ. καἶν. καἶνον. καἶμην.

Before an aspirate, κ is changed into χ;† as,

καὶ ὁ	} Attic	{	χω. χη. χηγχουσα.
καὶ ἡ			
καὶ ἡ ἄγχουσα			

* 'O before α makes sometimes { α ; δ ἴτερος, ἕτερος.
ω ; δ ἴλαφος, ἑλαφος.

† See Article in the *Ionic* dialect.

‡ See rule III. page 5.

Πρό.

Before ω, ου, προώφειλες, προύφειλες.
 αυ, ων, προανδῶν, πρωνδῶν.

II. Change of Letter or Syllable; as,

γ	into	β, as, γλήχων,	βλήχων.	
λ	.	{ γ, — μόλις,	μόγις.	
	.	{ ρ, — κλιθανος,	κρίθανος.	
μ	.	σ, — πέφαμμαι,	πέφασμαι.	
ν	.	λ, — πνεύμων,	πλεύμων.	
		{ θ, — σῦς,	θῦς.	
		{ ξ, — σὺν,	ξύν.	
σ	.	{ ρ, — θαρσεῖν,*	θαῤῥεῖν.	
		{ τ, — { σήμερον,	τήμερον.	
		{ πρᾶσσω,	πράττω.	
α	.	ε, — λαός,	λεώς.	2 Obs.
α	{	{ ἰλαα,	ἰλω.	2.
ο	{	{ τά, Fem. Ar.	τώ.†	
		{ λαός,	λεώς.	2, 5.
ε	.	ο, — πέπεμφα,	πέπομφα.	15.
		{ α, — εὐφυνῇ,	εὐφυνᾶ.	4.
η	.	{ ει, — πήσομαι,	πείσομαι.‡	
		{ ο, — πέπηθα,	πέπονθα.	16.
ι	.	ω, — εἶκα,	ῥωκα.	17.

Diphthong.

αι	into	α, page 19.	
αι	.	α, — κλαίειν,	κλάειν.
ει	.	η, — κλειδας,	κλήδας.
οι	{	{ κλοιός,	κλώός.
ωι	{	{ ῥωίνην,	ῥωώνην.
ου	.	ω, — λαοῦ,	λεώ.

Syllable.

τωσαν	.	ντων, — τυψάτωσαν,	τυψάντων.	22.
μι	.	ην, — βοῶμι,	βοώην.	24.
ησα	.	ε, — γνοιήσαν,	γνοίεν.	27.

* Bushy, after Joh. Grammaticus, reverses this instance, making θαρσεῖν from θαῤῥεῖν; but greater authorities are against them.

† See Article.

‡ In common with the *Bæotic*.

III. Insertion of *ν*, *ο*, *ω*, in perfect tenses.

Observations 15, 16, 17.

IV. Prosthesis, *σμικρός* for *μικρός*.

V. Syncope.

σ in first future active and middle. 12 Obs.

Antepenultima of the first aorist. 14.

κ in the perfect, sometimes with the vowel or diphthong following. 19 Obs.*ι* in the third plural pluperfect. 20.*η* in the aorists optative, and verbs in *μι*. 27.*σα* in *σθωσαν*, imperative passive and middle. 23.*ο* in verbs; as, *οἶμαι* for *οἴομαι*.

VI. Paragoge.

γς in pronouns primitive and articles; as, *ἐγώγς*, *σύγς*, *τόγς*.*ουν* in pronouns and adverbs; as, *ὅτιουν*, *οὐκοῦν*, *οὐμενοῦν*.*ι* and *ν* in pronouns demonstrative; as, *οὐτοσί*, *αὐτῇι*, *τουτοῖ*; *τουτουί*, *ταυτησί*, &c.; *ταυτόν*, for *τὸ αὐτό*, *τούτόν*, for *τοῦτό*. There is sometimes an elision of *ο* and *α*; as, *τουτί*, *ταυτί*.*ι* in adverbs, conjunctions, and prepositions; as, *οὐτωσί*, *νυνί*, *οὐχί*, *μενί*, *ἐνί*.*θα* in the second person singular of verbs; as, *χεῖρῃθα*.*η* in the conjunction, as *ὅτιῇ*.*δε* or *δι* in articles; as, *ὅδε* or *ὅδι*.

VII. Apocope.

θι in the imperative active of verbs in *μι*; as, *ἴστα* and *ἴστη*, for *ἴσταθι* and *ἴστηθι*.

OBSERVATIONS

1. It makes the vocative like the nominative in all declensions.

Declensions.

2. In the 2d, the vowel or diphthong in every termination is changed into *ω*; and the penultima of nouns in *ας*, if long, is changed into *ε*; as, *λαός*, *λεώς*, N. plur. *ἱλαα*, *ἱλεω*, not otherwise; as, *ταός*, *ταῶς*. See Clarke's Hom. β. 265.3. Some words of the 3d in *ης*, *-ητος*, it declines after the 1st; and *ως*, *-ωτος*, *ους*, *-οδος*, after the 2d.

Contracts.

4. In the first form of contracts, the accusative singular of adjectives in *ης* pure is contracted into *α*; as, *ἐνδεέα*, *ἐνδεᾶ*.

Proper names of this declension, it forms after the 1st declension; and one appellative, *ἀκινάκης*.

5. In the 2d and 3d, it makes the genitive singular in *ως*, contracting that from *εως* pure; as, *χοέως*, *χοῶς*.

6. In the 2d, it contracts the accusative singular into *η*, and the N. A. V. plural into *ης*; but *εως* pure has both accusatives in *α*; as, *χοέα*, *χοᾶ*; *χοέος*, *χοᾶς*. *Τροφᾶς* also occurs.

Adjectives.

7. It forms comparisons by *-ίστερος*, *-ίστατος*; *-αίτερος*, *-αίτατος*; and, in common with the *Ionic*, *-εστερος*, *-εστατος*.

Pronouns.

8. See rule V. (*Syncope*.)

It uses *ἐαυτοῦ* in the 2d person, and *ἐαυτοῦς* for *ἀλλήλους*.

Verbs.

9. It contracts *ζάω*, *διψάω*, *πεινάω*, *περιψάω*, and *χοάομαι*, by *η* after the *Doric* manner.

10. It contracts *αι*, *σαι*, *ηαι*, made by the *Ionic* syncope, into *η* in the second person singular of the present indicative *passive* and *middle* of verbs in *μι*; as, *ίστασαι*, *τίθεσαι*, *κάθησαι*, *ἴστη*, *τίθη*, *κάθη*. And sometimes in that of the perfect passive of barytons; as, *μέμνησαι*, *μέμνη*.

11. It contracts the *Ionic* *αω* into *ω*; *εο*, *ηο*, *οο*, into *ου*, in the second person singular of the imperfect *indicative*; and of the present and second aorist *imperative* passive and *middle* of verbs in *μι*; as, *ἴστω*, *ἐτίθου*, *ἐκάθου*, *ἐδίδου*.

12. In the first future of polysyllables in *ιζω*, it drops *σ*; as, *ἐλπῶ*; middle, *ἐλπιῶμαι*. It does the same by those in *ασω*, *εσω*, *οσω*, which are afterwards contracted; as, *βιδῶ*. But *ἐκχω*, uncontracted occurs. Joel, ii. 28.

13. It affects the augment in six different ways.

14. It syncopates the 1st aorist; as, *εὔρατα* for *εὐρήσατο*; *ἔγαμα* for *ἐγάμησα*. By the *Ionic* it is made *ἐγHEMA*, which is most in use.

15. In dissyllable perfects in *φα*, *χα*, it changes *ε* into *ο*.

16. It changes *η* into *ο*, according to some grammarians, in the perfect active of obsolete verbs; as, *λήχω*, *λέλογχα*, *πήθω*, *πέπονθα*, inserting *ν*. But they are better derived as in the table of anomalous verbs.

17. In the perfects active and passive, ἀνείκα, ἀνείμαι; ἀφείκα, ἀφείμαι, and the middle εἶθα, it changes ι into ω; as, ἀφέωκα, ἀφέωμαι, ἔωθα, in which the ι is often retained; as, εἶωθα. According to some, this is not a change, but an insertion of ω; an opinion which εἶωθα seems to sanction.

18. In the reduplicated perfect ἄγηχα from ἄγω, it inserts ο; ἀγήοκα.

19. It syncopates * in the perfect and pluperfect active, and contracts the vowels; as, ἐστάκασι, ἐστακέναι, ἐστακώς; ἐστάσι, ἐστάναι, ἐστάς; and in some persons the following vowel is also syncopated; as,

{ ἐστάκατον, ἐστάκατε, ἐστάκεισαν.
{ ἐστά—τον, ἐστά—τε, ἐστά—σαν.

20. The *Ionic* εα, εες,* εε for ειν, εις, ει, 1st, 2d, and 3d Sing. of the pluperfect active and middle, it contracts into η, ης, η; as, εἰλήφ-η, ης, -η.

It syncopates ι in the 3d plural of the same tense; as, ἦδесαν for ἦδειςαν.

21. From the 2d person imperative active of verbs in μι, it rejects the last syllable, ἵσταθι, ἵστα, ἵστη;† τίθετι,‡ τίθη; δίδοθι, δίδω.

22. It changes τωσαν into ντων in the 3d person plural of the imperative active, retaining the preceding vowel in the 1st aorist only of barytons, and in both the tenses peculiar to verbs in μι; in the rest, ε is changed into ο, except in the contracts, where α is changed into ω, ει into ου, and ου of the third remains; as,

Barytons.

1st Aor. τυψ	-άτωσαν, —άντων.
Pres. τυπι	} -έτωσαν, —όντων.
Perf. τετυφ	
2d Aor. τυπ	

Contracts.

1st Conj. βο	} -ά, —ώντων.	
ποι		-ει, τωσαν, —ούντων.
χρυσ		-ού, —ούντων.

* The contraction is used in the 2d person, though usually limited by grammarians to the 1st and 3d only.

† In this case the long vowel is restored, but it is not always in verbs from αω.

‡ θ in this place becomes τ by reason of the preceding θ, rule II. p. 5.

Verbs in μι.

Pres.	{	ἰστιά	}-τωσαν, —ντων.
		τιθέ	
		διδό	
		σιτή	
2d Aor.	{	θέ	
		δό	

23. In the 3d plural of the imperative passive and dle, it syncopates σα; as,

PASSIVE.		}	-σαν, —ν.
Pres.	τυπτέσθω		
Perf.	τετύφθω		
MIDDLE.			
1st A.	τυψάσθω		

24. In the optative active of barytons and contracts changed into ην; as,

τύπτοι	}	}-μ —ην.
βοῶ		
ποιοῖ*		

The persons are varied in all the tenses, as in the passive of this mood:

τυπτοί	}	-ην,	—ης,	—η.
βοῶ		—ητον,	—ήτην.	
ποιοῖ*		-ημεν,	—ητε,	—ησαν.

25. It uses the 2d and 3d singular, and the 3d plu the Æolic aorists.

26. It changes οι, the penultima of the optative act verbs in μι, from ω into ω; as, διδοίην, διδῶην.

27. It syncopates η in ειημεν, ειητε, of the aorists optative of barytons, and peculiar tenses of verbs in the same mood; also in αιημεν, οιημεν, of the latter; in both, changes ησα in the 3d plural into ε; as,

1st Aor.	τυφθεί	}	}-ημεν, -ητε, -ησαν. Attic, -μεν, -
2d Aor.	τυψεί		
Pres.	τιθεί		
2d Aor.	θεί		
Pres.	ἰσται		
2d Aor.	σται		
Pres.	διδοί		
2d Aor.	δοί		

* The Doric moreover changes οι of the penultimate into ε; λῶην, χρυσῶην.

Writers.

Thucydides, Lysias, Plato, Xenophon, Isæus, Isocrates, Demosthenes, Æschines, Lucian.—*Æschylus, Sophocles, Euripides, Aristophanes.* This dialect was divided into ancient and more recent. *Thucydides, Plato, and Aristophanes,* used the former.

IONIC.

The Ionic dialect was peculiar to the colonies of the *Ionians* and *Achaians* in *Asia Minor*, and the adjacent *lands*, the principal of which were *Smyrna, Ephesus, Miletus, Teos, Samos.* It is admitted by writers of the *Attic* dialect, often by those of the *Doric*, but most frequently by the *poets.*

PROPERTIES.

It delights in a confluence of vowels; hence it is distinguished from the common dialect by

I. The resolution of diphthongs and contractions.

αυ	into	ωϋ	{	θαύμα	θῶϋμα.	Θ.
			{	αὐτός	ᾠϋτός.	
φ	}	—	ηϋ	ῥᾶδιος,	ῥῆϊδιος.	
ει				ἀλήθεια	ἀληθήϊα.	
	}	—	εε	ῥεῖθρον	ῥέεθρον.	
ει				εἰςτύφει	εἰςτύφει..	
	}	—	εα	τιθείσει	τιθέασι.	
ευ				εὖκομος	ῆϋκομος.	
	}	—	ηι	χρηζω	χρηϊζω.	
η				εαι	τύπτει.	
				ηαι	τύπτει.	
οι	—	οι		τοῖν	τοῖν.	
	}	—	οο	φόβου	φόβοο.	
				οο	ἀγαθουργία	ἀγαθοεργία.
ου				οιο	λόγου, τοῦ	λόγοιο, τοῖο.
				εω	Ἰδίου, τοῦ	Ἰδέω, τέω.
			οα	δίδουσι	διδόασι.	4, 5.
φ	—	ωι		πατρῷος	πατρώιος.	
η	—	εα		κατηγήναι	κατεαγήναι.	
ω	—	αο		εἰδέξω	εἰδέξω.	

II. Syncope of

δ and τ in oblique cases.

ε in many words; particularly those in εια; εα, ἱρος, ἀρ-
ρεύς, εὐρηθίη, προμηθίη, συμπαθίη

ι in many words; as, τέλειον, πλέων, μέζων, εὐών for εἰών, imperfect of εἶω.

σ in the second person of verbs.

κ in the perfect active.

III. Epenthesis of

α before terminations of verbs.

ε before terminations of nouns and verbs, of some in all cases; as, ἀδελφεός, κενεός, καινεός. 1, 4.

ι in dual cases and many nouns; as, στεινός, ποιή for πόα.

υ; as, πουλύς. [5.]

αι before α and η; as, σελευαία, Ἀθηναίη, ἀναγκαίη.

IV. Prosthesis of

ε before many words; as, εἶεις, εὐών.

Reduplication in many tenses.

12.

V. Aphæresis of

ε; as, ὀρή, κείνος.

σ; as, κεδάζω, μίλαξ.

τ; as, ἡγανον.

λ; as, εἴθεται, or λείθεται.

Augment.

12.

VI. Paragoge of

α in the perfect middle; as, γάω, γέγηκα, P. M. γέγα. I. γέγαα.

σι in the third person of verbs.

VII. Change of letter or syllable.

β	} into ζ	βάραθρον	} Ionic.	ζέρεθρον.*
γ		πεφυγῶς		πεφυζῶς.
δ		δορκάδες		ζορκάδες.
θ		βυθός		βυσσός.
ν	} — κ	νοεῖν	} Ionic.	κοεῖν.
π		ποῖος		κοῖος.
		οὐδέποτε		οὐδέκοτε.
σ	— δ	ὀσμήν		ὀδμήν.
θ	— τ	καθορᾶ		κατορᾶ.
φ	— π	ἀφίκομεν		ἀπίκομεν.
† χ	— κ	δέχομαι		δέκομαι.
		οὐχί		οὐκί.

* Change of vowel and consonant.

† The rough into the smooth.

The smooth and aspirate muté reciprocally ; as,

		ἀκάνθιον	Ionic.	ἄχάντιον.		
		βάτραχος		βάθρακος.		
		ἐνταῦθα		ἐνθαῦτα.		
		χιτών		κιθών.		
		χύτρα		κύθρη.		
α	into	ε βάραθρον	Ionic.	βέρεθρον.	6.	
		η ιατρός		ιητρός.	4.	
		ασ ἄθλον		ἄεθλον.		
		εα ἡμᾶς		ἡμέας.		
		ω χρεία		χρεῖω.		
		α τέμνω		τάμνω.		
ε	—	η ἐπεροτεόντος		ἐπηροτεόντος.		
		ι ἐστίη		ἰστίη.		
		ω πλέω		πλώω.		
ι	—	υ βίβλος		βύβλος.		
ο	—	ω δεῦρο		δέύρω.		
ω	—	ο ζώη		ζόη.		
φ	—	η βοᾷ		βοη.		
αυ	—	ω τραῦμα		τρῶμα.		
ει	—	η εἰρίνεος		ἡρίνεος.		
ωα	—	ουν Αἰγιῶα		Αἰγιούν.	8.	
αν	}	εα Ἀριστιάγοραν		Ἀρισταγόρεα.	4.	
ην				τελώνεα.	4.	
ειν				ἐτετύφρα.	16.	

VIII. Contraction in a few instances.

ος	into	ου	ὁ ἕτερος	οὔτερος.*	3.
οα	}	—	ω	βόαξ	βῶξ.
οη				ἄνοησία	ἄνωσία.
				ὀγδοήκοντα	ὀγδώκοντα.

OBSERVATIONS.

1. It inserts ε in all genitives plural.
2. It annexes ι to the dative plural of all parasyllabic nouns.
3. In the article, ὁ or τό before ε, is contracted into ου ; as, ἕτερος, οὔτερος.

Declensions.

4. In the 1st it changes the α of all terminations (the dual and N. A. V. plural excepted,) into η, subscribing the subjunctive vowel ; ου of the genitive into εω ; αν and ην of the accusative sing. into εα ; and ας of the plural into εας—

* See article in the Attic dialect.

N. G. D. A. G. D.
Sing. βορέ -ης, -έω,* -η, ην or -έα. Pl. έων, -ης, or ήσι
or -αίσι. A. έας.

5. In the 2d, it changes ου of the genitive sing. into οιο,
(and in the article, which is of this declension, into εω,
whose dative also is in εω,) and οι of the dual into οιι;

G. G. D. G. D. G. D.
Sing. λόχ-οιο. Du.-οιιν. Pl.-έων, -οίσι. Sing. τοιτο & τέω, τέω.

6. In the 3d, by syncopating δ and τ it makes -ις, -ιδος,
-ας, -ατος, of the 2d and 5th of the contracts. Θέτ-ιδος, -ιος,
Contracts.

7. In the 1st and 2d form of contracts, the genitive and
dative sing. and in the 3d, all cases have ε of the penultima

G. D. G. D.
changed into η. 1. Sing.* Αρ-ηος, ηι. 2. πόλ-ηος, -ηι. In
G. D. A.

the 3d form of contracts: Sing. βασιλ-ήος, -ήι, ήα. Dual,
N. A. G. D. N. V. G. D. A.
-ήε, -ήοιν. Plur. -ήες, -ήων, -ήσι, -ήας.

8. In the 4th, it makes the accusative in ουν; as, Αητούν.
G.

9. In the 5th, it changes α of the penultima into ε. πέρ-εος,
D.
-ει, &c.

Adjectives.

10. In the feminine εια from υς, ι is syncopated in every
N. G.
case; as, όξ-έα or -έη, -έας or έης.

Pronouns.

11. It inserts ε before every termination of οὔτος, and αυτός
with its compounds; G. τουτέου, D. αὐτέω. Less frequent-
ly when αυ is changed into ωυ;† N. ὠυτός, A. ὠυτόν, par-
ticularly in the compounds; D. σεωὔτῳ, έωὔτῳ; but έωὔ-
τέου, and its contracted form ὠυτέου for αὐτοῦ, also occur.

Verbs.

12. It removes the augment syllabic and temporal.—Βε-
βρώκει, άκουσε, έωθα,† Herod. Sometimes the reduplication
only; as, έπτῆμαι; sometimes both; as, τεχνέεται for τετέ-
χνηνται, and from the pluperf. both augments; as, λύτο for

* Βορέω in Hesiod, by syncope, for βορέειω.

† See rule I. example 1st.

‡ On the supposition that ω is an insertion, and not a change of ι.
The augment of this verb is ι.

ἐλέλυτο. On the contrary it reduplicates the Pres. Imperf. and both the futures and aorists; κικλήσκω, ἐνένιπτε, πεπιθήσω, πεκάμω, πεκρατηρισάμην, μέμαρπον.*

13. It forms the 1st, 2d, and 3d Sing. and the 3d plur. of the imperfect, and both aorists active, by annexing *κον*, *κες*, *κε*, to their 2d persons singular respectively, dropping the subjunctive vowel in contracts, and shortening the long vowel in verbs in *μι*.

	Common.	Ionic.	
Imperf.	ἔτυπτες,	ἐτύπι-εσ	} -κον, †-κες, -κε, -κον.
	ἐποίεις,	ἐποί-εσ	
	ἐχρύσους,	ἐχρύσ-οσ	
	ἐτίθης,	ἐτίθ-εσ	
1st Aor.	ἔτυπας,	ἐτύψ-ασ	
2d Aor.	ἔτυπες,	ἐτύπ-εσ	}
	ἔστης,	ἔστ-ασ	
	ἔδως,	ἔδ-οσ	

Hence in the passive and middle *τυπτεσκόμην*, -εο, -ετο, -οντο; *ἐτυψ-ασκόμην*.

14. In the first future indicative active of liquid verbs, and the 2d future of all verbs, it inserts *ε* before the three terminations, Sing. and 3d Plur.; also in the infinitive and participle, resolving *ει* into *εε* and *εο* in the dual and plur. except in the 3d plur. and the participle feminine; *ψαλ-έω*, -εεις, -εει,; -έετον, -έετον; -έομεν, -εετε, έοουσι. Inf. *ψαλ-έειν*. Part. *ψαλ-έων*, -έουσα, -εον. In the middle voice, it *only* resolves *ου* and *ει*; the latter in the 2d Sing. *indicative* into *σαι*, *subjunctive* into *ηαι*; as, *τυπ-έομαι*, -έαι, -έεται; -έομεθον, -έεσθον, -έεσθον; -έόμεθα, -έεσθε, -έονται; *τύπωμαι*, -ηαι, -ηται, of 2d future.

15. In the perfect active, it syncopates *κ* and shortens the penultima; *ἔστήκατε*, *ἔστέατε*; *τεθνηκώς*, *τεθνεώς*.

16. In the pluperfect active and middle, it changes *ειν*, *εις*, *ει*, into *εα*, *εεε*, *εε*.

17. It resolves *η* and *ου* in the 2d person of passive and middle tenses into *σαι*, *εο*; in the subjunctive, *ηαι*.

18. To the 3d Sing. of all tenses active, of the perfect middle, and the aorist passive, of the subjunctive mood, it annexes *σι*; as,

* *Ἀνῶσαι* retains the augment in the infinitive. *Herodot.*

† This form is more frequently found without the augment; as, *τύπτεισιν*.

Active.		Passive.	
Pres.	τύπησι.	1st Aor.	τύφθησι.*
Perf.	τετύφησι.	2d Aor.	τύπησι.*
1st Aor.	τύψησι.	Middle.	
2d Aor.	τύπησι.	Perf.	τετύπησι.

Sometimes in the indicative; as, φορέησι for φόρεσι.

19. In the 2d sing. of the 1st aorist middle, it resolves ω into αο; as, ἐτύψω, -αο.

20. In all tenses of the indicative and optative, whose 3d Sing. ends in ται or το, it forms the 3d plur. by inserting α before those terminations respectively, and, of the next preceding letters, shortening the long vowel, dropping the subjunctive of the diphthong, (except in the optative,) changing the smooth mute into the rough, and σ into the characteristic of the second aorists δ and θ; as,

Pres. & Perf. Sing.	Plur.	Imp. & Plup. Plur.
τύπτε	τυπτέ	ἐτυπτέ
πεφίλη	πεφιλέ	ἐπεφιλέ
κεχρύσω	κεχρυσό	ἐκεχρυσό
κεῖ	κέ	ἐκέ
κεκόλου	κεκολό	ἐκεκολό
ἔψαλ	ἐψάλ	ἐψάλ
τέτυπ	τετύφ	ἐτετύφ
λέλεκ	λελέχ	ἐλελέχ
πέφρασ	πεφράδ	ἐπεφράδ
πέπλησ	πεπλάθ	ἐπεπλάθ
	-ται	-αται
		-ατο.

When α precedes those terminations, instead of inserting another α after it, this dialect inserts an ε before it; as,

3d Sing.	3d Plur.	3d Sing.	3d Plur.
δύν	ἔδύν	δύν	ἔδύν
μηχάν	ἐμηχάν	μηχάν	ἐμηχάν
ἀναπέπτ	ἀνεπέπτ	ἀναπέπτ	ἀνεπέπτ
	-αται, έαται		-ατο, -έατο.

21. In common with the *Doric*, it contracts verbs in αω into η; as, ὀρῆς, ὀρῆ, ὀρῆν.

22. In the contract tenses of verbs in αω, it inserts ε after contraction; as, χρεῶμαι, ἐψηχανεῶμην; Impera. χρεῶ;† but oftener changes α into ε; as, χρέομαι, ὀρέομαι. Sometimes in the present subjunctive passive of barytons; as,

* Also τυφθήσι, τυφέησι. See observation 21.

† Χρέον occurs in Hippocrates, the *Ionic* of χροῦ, imperative of χρί-ομαι for χράομαι.

πτεινέωνται : always in the aorists ; as, τυφθέω, τυπέω. Also in the 3d plural of the present indicative of verbs in *μι* from *αω*, and the present and the 2d aorists subjunctive of those from *αω* and *σω* in the active voice ; as, ἴστεᾶσι, ἴστεῶσι, τιθεῶσι, στεῶσι, θεῶσι. Sometimes in the 2d person middle voice ; as, θέηται.

23. It syncopates *σ* in the 2d persons passive and middle of verbs in *μι*.

24. In the 3d plural of the present active of verbs in *μι* from *σω*, *οω*, *υω*, it inserts *α*, syncopating the vowel of diphthongs in the subjunctive ; as, τιθεῖσι, τιθέασι ; διδοῦσι, διδόασι ; ζευγνῦσι, ζευγνάσι.

25. It contracts *οη* from *οαω*, *οεω*, into *ω* ; as, βοήσω, βώσω ; ἐννοήσας, ἐννώσας ; ἐνενόηντο, ἐνενῶντο.

Instead of the regular tenses of *κεῖμαι* and *ἀνεῖμαι*, it uses those of their primitives *κέω*, and *ἀνέω* ; as, κέονται, ἀνέονται, κεῶνται, &c.

It makes *λαμβάνω* borrow its tenses as if from *λαβέω* and *λάβω*. *Καταλελάβηκε*, *λάμψομαι*, *λαμψθήη*, &c. occur in Herodotus.

26. In verbs in *μι*, the Ionics used *s* in the reduplication ; as, τέθνημι.

Writers.

Herodotus, Hippocrates, Arrian, Lucian, Aretæus, Homer, Hesiod, Theognis, Anacreon.

DORIC.

This dialect was first used in *Lacedemon* and *Argos* ; afterwards in *Epirus*, *Magna Græcia*, *Sicily*, *Crete*, *Rhodes*, and *Lybia*. It was seldom used by *Attic*, but often by *Ionic* writers and the *Poets*.

PROPERTIES.

1. Contraction of *ο* and *καί*, when prefixed to vowels and diphthongs.

Common.

τὰ ἡματα,
ὁ ἔλαφος,
ὁ αἰπόλος,
οἱ αἰπόλοι,
τοῦ ἄλγος,
τοῦ εὐβούλοιο,

Doric.

τᾶματα.
ῶλαφος.
ῶπόλος.
ῶπόλοι.
τῶλγος.
τῶ εὐβούλοιο.

Common.	Doric.
τὰ ἀγκιστρα,	τῶγκιστρα.
τὰ ὀστέα,	τῶστέα.
καὶ ἐξαπίνης,	κ'ῆξαπίνης.
καὶ εἶπε,	κῆπε.
καὶ ὁ Ἀδωνις,	χ' ᾠδωνις.
καὶ ὁ ἐκ,	χ' ὦ'κ.
καὶ ἐμέ,	κῆμέ.

Other contractions;

αε into η εἰμης. }	22.
αει — η τίμης. }	
εα — η κρής, φρήτι.	
εο — ευ θεῦς, Ἄρευσ, βασιλεύς, Gen.	5.
οα — ω βώκας.	

II. Change of letter or syllable; as,

γ into	δ δᾶ, δᾶν.*	
δ —	{ θ ψῦθος,* ἐπιμηθής, θάσος.	4.
	{ τ θέμιτος, Ἀρτέμιτος.	
ζ —	{ σδ συρίσδω, μασδός.	9.
	{ δ γυμνάδω, ῥέδω, by metathesis, ἔρδω.	
	{ δδ μάδδα, χρηδδω, also <i>Æolic</i> .	
	{ τ ὀρίτων.	
	{ ττ συρίττω, φράττω, βριμάττω.	
θ —	{ δ ἄνδηρα, Δύμβρις.	
	{ ζ ζύμβρις.	
θ —	{ σ παρσένος, μυσιδδω,* σιός.	
	{ τ ἄνητον, κλαῖστρον.*	
	{ φ φήρ, φλίβομαι.	
κ —	{ γ ὠγένος, ἔοιγμεν for εἰοίκαμεν.	
	{ τ τεῖνος, τῆνος* for ἐκεῖνος.	
λ —	{ ν† φίντις, ῆνθον, κέντο for κέλετο.†	
	{ φ φαῦρος.	
μ —	{ β βυρσίνη, βύρμαξ.*	
ν —	{ σ τύπτομες, καλᾶς,* μείς, also <i>Æolic</i> .	
π —	{ β ἐμβολή, ἀμβλακία.	
ρ —	{ κ μικρός for μικρός.	

* Words to which the asterism is affixed, undergo some change of another letter.

† When τ or θ follows.

‡ See γέντο in the *Æolic*.

	δ	πέφραδμαι.	
σ into	τ	τύ, φάτι, Ἀρτεμίτιον, Ποτειδᾶν.	23.
	ντ	τύπτωντι,* τίθεντι.*	17.
	ξ	δνειδίξω, πλάξω,* ὄρνιξ.	11.
τ —	κ	πόκα, τόκα,* for πότε, τότε.	
	ρ	πόρρῆις.	
α —	ε	κρέτος, also Ionic.	
	ο	πόρδαλις.	
	ω	ὠγαθόν, ὠριστός, ἔρχομαι.	
ε —	α	τράφω, τράχω.	
	ει	τύψειτον.	16.
	ι	σιός,* χάλκιος.	
η —	α	μάν, φάμα, ἔφαν, εἰδύ.	2, 13, 19.
	α	ἀμοῦ, εἴκασι.	
	ε	ἀνδρεφόνον.	
ο —	ω	κῶρος, μῶνος, ὦρος, ὦρα.†	
	αι	μαλακαίποδες.	
	ευ	τυψεύμες.*	16, 17.
	ου	τυψοῦμες.*	
ω —	α	πράτος, θυράν, ἐπάξα, χελάν.	2, 22.
	ευ†	ἡγάπευν, γελεῖσα.	
αι —	ε	γέα, νέειν.	
	ει	ἀρχεῖαι.	
ει —	α	κλάδας, κλάξω,* γαμᾶν.	24.
	αι	κλαῖδα, κλαῖστρον, ἡθαῖον, αἶκα for εἶκε.	
	η	ἡχον, ἡλον.	
	η	τέλῃος, τῆνος.	
ου —	α	κρονίδα. Gen.	
	ο	λόγος. Accus.	
	ω	λόγως, Accus. ὠρανός, ῥιγῶν.	3, 24.
	οι	τύπτοισι, τύπτοισα, ὕψοις,* in nouns and verbs.	
	ευ	τυπτεῦ, καλεῦσα.	12, 18.
ευ —	ει	ἐλειθυῖα.	
οι —	ω	τρώαν, πωμενικώς, ᾧμοι.	
φ —	οι	ῥοίους.	

III. Syncope of

θ ἐσλός, μῶα, πᾶα.

ε θᾶσθε,§ θᾶσαι.

* See first note, preceding page.

† Plato says that ὦραι was used for the ancient and Attic δραι διὰ τὸ ὀρῖσθαι τοὺς καιρούς.

‡ This seems to come from verbs in αω made εω by the Attic and Ionic dialects.

§ By another syncope for θεύσασθαι.

ι	τύπτες, τύπτεν, τίθεντι.*	15, 17.
υ	δίδοντι.*	17.
ω	πράν for πρόην.*	
σ	ὄπιθεν for ὀπισθεν.	

IV. *Epenthesis* of

α νανάται.

η κιχήλα.

ι τυψεί-τον, -τε; τυψεί-ται; τύψαις.

16.

σ τυπτόμεσθα.

V. *Apharesis* of

θς in λῶ, λῆς, λῆ.

20.

VI. Πάρ for παρὰ, ἄν for ἀνά.

+

OBSERVATIONS.

M. F.

1. It makes the nominative plural of the article τοί, ται.

Declensions.

2. In the 1st, it changes ου of the Gen. singular, ω of the Gen. plural, and η of every termination, into α. Sometimes also the Gen. plural of the 2d and 3d; as,

N. G. D. A. V. G.

τελών-ας-α,	} -α, -αν, α.—Plur. -αν.
ἄρετ-ά, -ᾶς,	

3. Proper names in αος have ο syncopated, and are declin-

N. G. D.

ed after the 1st; as, for Μενέλ-αος, -ου, &c. Μενέλ-ας, -α, -ᾶ,

A. V.

-αν, -α.

In this declension, it changes ου into ω; that of the accusative plural sometimes into ο, and rejects the ι subscript of the dative; as,

G. D. G. A.

Sing. λόγ-ω, -ω—Plur. -αν, †-ως or -ος.

It also changes ου into ω in the Nom. and Accu. Sing. and Nom. Accu. Voc. Plur. contracted of the 3d; as, N. βῶς, Accu. βῶν, Plur. N. A. V. βῶς.

4. It changes δ into τ in nouns in ις, -ιδος; as,

Gen. θεμίτος, μερίτος, Ἀρτέμιτος.

* Third singular, 1st future middle.

† This is infrequent.

Contracts.

5. It changes η and $\epsilon\upsilon$ of the Nom. and Voc. of the 1st

N. V. N. V.

and 3d form reciprocally; as, **Ἀρσους*, - $\epsilon\upsilon$; βασιλ- $\eta\varsigma$, - η .—*Εο* or *ου* of all the genitives in $\epsilon\omicron\varsigma$ into $\epsilon\upsilon$; as, *χειλεως*, πό-
λεως, **Ὀδυσεως*.* *Ου* into ω in the Gen. Sing. of the 4th;
as, G. Ἀχῆς. *Εις* of the Nom. Plur. into $\eta\varsigma$ without the
subscript. *Εω* of all genitives into α : This last but seldom.

Pronouns.

6. To *ἐγώ* in the Nom. Sing. it annexes ν , $\nu\eta$, $\gamma\alpha$, $\nu\gamma\alpha$.
In the penultima of the dual and plural, it changes η into α ,
and often uses the Sing. Accu. for the dual and plural. See
table at the end of the dialects.

7. In the pronoun of the second person it changes σ into
 τ , and annexes $\gamma\alpha$, $\nu\eta$. See table.

8. In the 3d personal pronoun, for the accusative $\acute{\epsilon}$, it uses
the accusative of $\acute{\iota}$, G. *ίος* obsolete, with μ or ν prefixed; as,
μιν, *νιν*, which often stand not only for $\acute{\epsilon}$, but for *αὐτόν*, - $\eta\nu$,
- \acute{o} , and also for the plural *αὐτ-ούς*, - $\acute{\alpha}\varsigma$, - $\acute{\alpha}$. For the plural
dative *σφι*, it uses the dual *σφιν*, which by aphæresis be-
comes *φιν*. For the plural accusative *σφᾶς*, it uses the dual
σφέ, by metathesis *φσέ*; hence *ψέ*. As the relative *αὐτός*
is often used for the reciprocals *οὔ* and *αὐτοῦ*, (contracted
from *ἐαυτοῦ*), so *φιν* and *ψέ* are used respectively for *αὐτ-
οῖς*, - $\acute{\alpha}\iotaς$; *αὐτ-ούς*, $\acute{\alpha}\varsigma$ - $\acute{\alpha}$, in all genders: *ψέ* sometimes for
the accusative singular, *αὐτ-όν*, - $\eta\nu$, - \acute{o} .

In the possessive it changes

$\sigma\acute{o}\varsigma$	into	$\tau\sigma\acute{o}\varsigma$,
$\acute{o}\varsigma$	—	$\acute{\epsilon}\acute{o}\varsigma$,
$\eta\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$	—	$\acute{\alpha}\mu\acute{o}\varsigma$,
$\upsilon\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$	—	$\upsilon\mu\acute{o}\varsigma$,
$\sigma\phi\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$	—	$\sigma\phi\acute{o}\varsigma$.

Verbs.

9. It changes ζ , the characteristic of the present, into σ ,
 δ , $\delta\delta$, τ , and $\tau\tau$; as, *συρίσδω*, *γυμνάδω*, *ποτιδδω*, *δρίτω*,
φράττω, *συρίττω*.

10. It makes new present tenses from perfects, by chang-
ing α into ω ; as, *ἐστήκω*, *πεποιθέω*, *δεδοίκω*, *πεκλήγω*, *πε-
φρίκω*,† *πεφύκω*.

* *Odyss.* ω . 397.

† From *πίφρινα* for *πίφριχα*.

11. It changes σ , the future characteristic of verbs in ζ , and of some in ω pure, into ξ ; as, ἀντιάξω, γελᾷξω.

12. It changes $\sigma\upsilon$ in the penultima of the 1st future and 1st aorists of verbs in ω pure, into $\sigma\iota$; as, ἀποιίσω, ἀχοισον.

13. It changes η in the penultima of the 1st future and 1st aorists perfect and pluperfect into α ; as, φιλάσω, ἐτίμασα, τέθνακα, μέμναμαι, ἐμεμνάμην.

14. It changes $\sigma\iota$ the augment, formed by annexing ι , into η without a subscript; as, ἡχον, ἡλκον.

15. It syncopates ι in the 2d and 3d persons singular of the present indicative active, and in every tense of the infinitive ending in $\epsilon\iota\nu$; as, τύπτ-ες, -ε, τύπτειν, τύψειν, τύπεν.

16. It circumflexes the first future and active middle, and forms it like the 2d; as,

Act. τυψῶ, -εῖς, -εῖ, -εῖτον, -εῖτον, $\left. \begin{array}{l} -\sigma\upsilon^* \\ -\sigma\upsilon \end{array} \right\} \begin{array}{l} \mu\epsilon\nu, \dagger -\epsilon\iota\tau\epsilon, \\ -\sigma\upsilon \end{array} \left. \begin{array}{l} -\sigma^* \\ -\sigma\upsilon \end{array} \right\} \nu\tau\iota.$

Mid. τυψ-οῦμαι, -ῆ, -εῖται. -οῦμεθον, -εῖσθον, -εῖσθον, &c.

17. It changes ν into σ in the 1st person plural of all tenses indicative and subjunctive active, and of the 2d aorists subjunctive passive: also σ into $\nu\tau$ in the 3d plural, dropping the subjunctive vowel of the preceding diphthong, except in the 2d future; as, τύπτομες, ἐτύπτομες, τύψομες, ἐτύψαμες, &c. τύπτιοντι, † τύψοντι, † τετύφαντι, † τυποῦντι, † τίθεντι, † δίδοντι, † τύπτωντι, τύψωντι, Pas. τύφθωντι, τύπωντι.

18. It changes $\sigma\iota$ into ω in the penultima of barytons and contracts of the optative active, whose termination $\mu\iota$, the Attic had before changed into $\eta\nu$; as, Attic, τυπτοίην, ποιόην, χρυσοίην; Doric, τυπιώην, ποιῶην, χρυσῶην.

It also often changes $\sigma\upsilon$ of the penultima both of contracts and barytons into $\sigma\upsilon$, sometimes into $\sigma\iota$; as, active, φιλ-εῦ-μες, -εῦντι. Imp. ἐφιλεῦν, τυψεῦμες, -εῦντι, τυπ-εῦμες, -οῦν-τις or -εῦντι or -οντι. Part. τυκτεῦσα, φιλεῦν. Pass. and Mid. φιλεῦμαι. 1st Fut. ἀλεῦμαι. Imperat. φιλεῦ.—Also τύπιοσι, 1st Fut. τύψοισι. Particip. τύπιοισα. ϵ is sometimes inserted in the subjunctive; as, ἰσόρροπ-ῶσι, -έωντι; συντιθ-ῶσι, -έωντι. Archimedes.

19. It changes η into α in most tenses of the indicative

* See Obs. 18, and note the same.

† See Obs. 18.

‡ This person is like the dative plural of the participle of the same tense; but the Doric dialect makes it like the dative singular.

§ The 2d future commonly retains the ν , if the penultima be not changed into $\sigma\upsilon$ or $\sigma\iota$, but not always.

optative passive and middle: also of verbs in *μ* ending; as, *ἐτυπτόμαν, ἐτυψάμαν, ἐτύφθαν, ἐτυφθήταν, τυπν, ἔσταν, ἔδα*.

It inserts *σ* in the 1st person plural passive; as, *τυπ-εθ*.

In the perfect passive of verbs in *ζω*, making *σ* in the *e*, it changes *σ* into *δ*; as, *πέφραδμαι, κέκαδμαι*.

It contracts verbs in *αω* into *η*, in common with the *;* as, *τιμ-ῆς, -ῆ, ῆν*: and changes the *ω* contracted in- as, *χαλᾶσι*, particularly in participles; as, *παινᾶντι*.

In verbs in *μι*, it changes *σ* of the 3d person singular present indicative active into *τ*; as, *ἵστατι, τίθητι, &c.*

In the infinitive, it sometimes changes *ει* into *α*, and to *ω*; as, *εὐδαιμονᾶν, ῥιγῶν*.

It also changes *ν* and *ναι* into *μεν*, dropping the subjective of the preceding diphthong; as,

<i>τύπτει</i>	} -ν,	<i>τύπτει</i>	} -μεν.
<i>τίμη</i>		<i>τίμη</i>	
<i>φίλη*</i>		<i>φίλη</i>	
<i>χρύσου</i>		<i>χρύσο</i>	
<i>τετύφει</i>	} -ναι,	<i>τετύφει</i>	
<i>τυφθή</i>		<i>τύφθη</i>	
<i>ἵστα</i>		<i>ἵστα</i>	
<i>διδό</i>		<i>διδό</i>	
<i>ξευγνύ</i>		<i>ξεύγνυ</i>	
<i>θέρ</i>		<i>θέρ</i>	
<i>δοῦ</i>		<i>δό</i>	

To this form it frequently annexes *αι*; as, *τυπτέμε-ιμῆμεναι, φιλήμεναι, χρυσοίμεναι,† &c.* These often in *Ionic* writers.

Participles.

It inserts *ι* after *α* in the masculine and feminine of participles; as, *τύψ-αις, -αίσα*.

It changes *ναι*, the feminine termination, into *ουσα*, according to some grammarians; as, *μεμενακούσα, ἀνιστα-ι, ἑωρακούσα*; but they rather belong to *present* tenses and from perfects. See Obs. 10.

Writers.

Chimedes, Timæus, Pythagoras, Pindar, Theocritus,

olic for φιλεῖν.

metimes *χρυσόμεναι*, after the *Æolio* manner of compensating *αι* of the subjunctive vowel of the diphthong. See *Æolic* dialect.

Bion, Moschus, Callimachus, and the Tragedians in the Choruses.

ÆOLIC.

This dialect was used in *Bæotia, Lesbos, and Æolia in Asia Minor*. It is a branch of the *Doric*, and has some changes in common with it.

PROPERTIES.

I. *Change of the rough into the smooth breathing; as, ἀπῶ.*

To compensate the loss of the aspirate, it sometimes prefixes β to ρ when the next syllable begins with ζ, κ, δ, or τ; as, βρίζα, βράκος, βρόδον, βρήτωρ. It sometimes prefixes γ to a vowel; as, γένιο for ἐνιο, *Doric* for ἔλτο, by syncope for ἔλτο, which is by the *Ionic* dialect for εἴλτο.

II. *Change of letter or syllable:*

β into	{ γ γάλανος, γλέφαρος,	
	{ μ βάρμιτον.	
δ —	β βλήρ,* βελφούς, βελφίνες.	
ζ —	σδ† τράπεσδα, σδαύς.	
θ —	φ φλίβω.	
ρ —	ρ πέρροχος for περίοχος.	
μ —	π πετά, ὄππατα, ἄλιππα for ἄλειμα.	See

Rule IV.

ν —	σ μείς, γελάνς,‡ ὕποις.†	
ξ —	σκ† σκένος, σκίφος.	
π —	{ μ ματεῖς, μαθοῦσα.	
	{ φ φερσεφόνα.	
πτ —	σσ πέσσω, ὄσσω, νίσσω.	
σ —	{ ν τέτυφών.	
	{ ρ οὔτορ, ἔππορ, πίσορ,‡ πᾶρ, σιόρ† for	
	οὔτος, ἔππος, πίθος, ποῦς, θεός.	
τ —	π σπολήν, σπαλεις, πέμπε.	
χ —	φ αὔφένα.	
ψ —	σπ† σπαλλίω, σπαλλίδα.	

* For δίλαρ.

† An Æolic resolution of { ζ is δσ } by metathesis { σδ
ξ — κσ } { σκ
ψ — πσ } { σπ

‡ Words that undergo a complicated change.

ε	λεγόμεθεν, φερόμεθεν, ν added.
ο	μέμορθαι, ἔφθορθαι.
ν	σύρκας.
η	ἡήρ, ἡήρος for ἀήρ-ος.
αι	μέλαις, τάλαις; hence μέλαινα, τάλαινα.
α	δπισθα.
αι	θναίσκω, μιμναίσκω, βλαιτή.
ει	Ἀτρεΐες.
η	νηλητής, ακτήν, Καφήσιος.
ε	ἐδόντα, ἐδύνη.
υ	δνυμα,* ὕσδων, ὕδυσσεύς.
ου	θουγάτηρ, λιγουράν, οὔδωρ, ἦουμα, φοῦσα.
η	νηός.
ι	ἰψόθεν, ἰπαρ.
α	διαπινᾶμες.
ο	ἔρος, G. ου.
αι	βοάις, γελαίς.
η	τύπτην, κάλην.
η†	ἦπον.
οι	μοῖσα, Κρῆοισα, Μέδοισα, ὄρθοις.
ζά	ζά, ζάβολος, ζαμενής.
πέδα	πέδα, πέδ' Ἀχιλλεῖα, πεδέρχομαι, πεδάμειψαν, πε- δέχω, πεδάφρων.

III. *Prosthesis* of

β before ρ instead of the aspirate; as, βρύτηρ.

γ for the same purpose; as, γέντιο. Also in other words; as, γνοεῖν, γνόφος, γδοῦπον, whence ἐρίγδουπον. *Iliad*, η. 11.

IV. *Epenthesis*. It transposes the letters in the syllable ε, changing ε into ε, and doubling ρ; as, κοπρία, μετρία, ἄλλοτριος; *Æolic*, κόπερρα, μέτερρος; ἄλλοτερρος.

Epenthesis of

α in the genitive plural. Μουσάων.

ε in μέλαις, τάλαις; participles in ας; also of the ε subscript.

υ after α; as, αὔαταν, αὔως, αὔήρ, αὔταρ, δαῦλος, ἰαυκεν, ἰαύσκω.

υ after ε when followed by another vowel; as, εὔαδε, for αδε.

υ after ο; as, Οὐδυσσεά.

* Γυνή and ἄμναιος are of *Æolic* extraction, from γονή and ἄμνοειν.

† In the augment, according to *Priscian*.

A consonant to compensate the loss of the aspirate ; as, *αμμες*, *ἔμμες*.

A consonant when the vowel or diphthong preceding is shortened ; as, *κτέννω*, *φθέρῳ*, *ἔμμα*, *ἐμμί*, *πενθέσσης*, *τίθεμμι*, *ἄλιππα*.

σ in futures in *λω*, *ρω*.

β in *ἀλιβδύειν*, *ἔλαβον*.

V. Syncope of

γ in *ὀλίος*, *ἴυξ*, *φόρμιξ*.

σ — *μῶα*, *πᾶα*.

ι — *ἀχαός*, *παλαός* ; also ι subscript ; as, *τυπιῆς*.

ο — *μύσα*, *βυλή*, *ἴλα*.

υ — *ὄρανός*, *συράκοσσαί*.

VI. Paragoge of

ν to the accusative singular of the 4th of the contracts ; as, *Λητῶν*.

OBSERVATIONS.

1. It changes *ης* in the nominative of the 1st declension into *α* ; as, *ποιητά*, *καμητά* ; and *ου* of the genitive singular into *αο* ; as, *Ἑρμείαο*. It inserts *α* in the genitive plural of the first declension ; as, *μουσάων*, *αἰχμητάων* ; and *ι* in the accusative of those ending in *α* and *η*.

2. In the dative singular of the 2d, it omits the subscript *ι*, as, *λόγω* ; and changes *ους* of the accusative plural into *οις*.

3. In the 1st form of contracts, it rejects *ς* from the vocative singular in *ες* ; as, *Σωκράτε*, *Δεμόσθενε*.

4. In the 4th, it makes the genitive singular in *ως* ; and the accusative in *ων* ; as, G. *αἰδ-ῶς*, G. *-ῶν*.

It makes of genitive cases a new nominative of another declension, from which it forms its cases ; as, of *γέροντος*, the genitive, it makes a nominative, from which *γερόντοις* is the dative plural. So *μελάνου*, from *μέλανος*, and *τίος*, G. *τίου*, D. *τίω*, &c. from the genitive *τίνος*, which has sometimes the *ν* syncope.

It changes *σ* into *ρ* in the genitive singular and accusative of nouns in *αυη* of the 1st declension, the nominative singular of the 2d, the nominative and genitive singular of the 3d, the genitive and accusative singular of the 1st, the genitive of the 2d form of contracts, and the accusative plural of all the five declensions ; as, 2d G. *ἀρετᾶρ*, A. *ἀποᾶρ*. 3d

N. Τιμόθοορ. Σκληροτήρ, G. χρώματορ; Plur. A. ὠδινάρ.
1st of contracts G. μέλορ, A. κλέορ. 2d G. πόλιορ.

Verbs.

5. It changes the *ει* of the 2d and 3d singular of the present indicative active, and of the infinitive, into *η*; as, *τύπτης*, *-η -ην*.

6. It annexes *θα* to the 2d persons in *ης*; as, *ῆσθα*, *τύπτησθα*.

It inserts *σ* in futures ending in *λω*, *ρω*; as, *τέλσω*, *ῥοσω*.

8. It changes *α* of the penultima of the perfect passive into *ο* in the infinitive; as, *μεμόρθαι*, *ἐφθόρθαι*.

9. It changes *ᾱν* and *οῦν* in the infinitive of contracts into *αις* and *οις*; as, *βόαις*, *χρῦσοις*.

10. It gives many contracts the form of verbs in *μι*, both with and without a reduplication; as, *φίλημι*, *νίκημι*, *ἀλάλημι*, *ἀκαχημι*; hence the 3d plurals *οἴκεντι*, *φίλεντι*, Imperf. *ἐφίλην*; and participles present, *νοεῖς*, *ποιεῖς*, &c.

11. It changes *η*, in the present of verbs in *μι* from *αω*, into *αι*; from *εω* into *ε*, doubling *μ*; as, *γέλαιμι*, *γέλαις*, *γέλαι*, &c. *τίθ-εμμι*, *-ης*, *-ησι*.

12. It often changes the short into the long vowel in these verbs; as, *τίθ-ητον*, *-ημεν*, *τίθητι*, *ἴσθεσι*, *δίδωθι*, *ἐτιθήμην*.

13. In *φημί* it makes the 3d singular *φατί*, and the 3d plural *φαίσι*.

14. It throws back the accent; as, *ἔγω* for *ἐγώ*.

Writers.

Alcæus, *Sappho*.

BOEOTIC.

Under the *Æolic* is comprehended the *Bæotic* dialect, which has the following distinct peculiarities;

It changes

β into *δ* *οδελός*.

γ — *β* *βάνα** for *γυνή*.

* The *η* which the *Doric* changes into *α*, the *Bæotic* does not change into *α*: and, on the contrary, what the *Bæotic* changes into *α*, the *Doric* does not change into *α*; as, *ἰδύ*, *Doric*, *ἀδύ*, never, *αἰδύ*, *Bæotic*; *ἔρωες*, *Bæotic*, *ἔρωες*, but not *ἄρωες*, *Doric*. See *Hort. Adonidia*, *Aldus*. 1496. P. 209. But *ἄρωα* occurs in Pindar, Ode 3, Strophe 1.

κ	—	ξ	ἴξον, εἴξασι, † Perf. active.
σ	—	ξ	ἀπέκειξα.
α	—	{	ε λεγόμεθεν, ν added.
		{	ι τρίπεζα.
σ	—	ι	ἰών.
η	—	ει	μεῖς,* Θείδαθεν, τίθειμι, εἴρωες.*
ω	—	οι	ῥοῖος.
αν	—	ασι	εἴξασι, † 1st Aor. Act.
σσι	—	αν	τέτυφαν.

OBSERVATIONS.

1. It inserts σα in the 3d plural of the imperfect and both aorists indicative active.

Common.	Bæotic.
ἐτυπτο	} -ν, ——— -σαν.
ἐτυψα	
ἐτυπο	

And in the imperfect of contracts; as,

Common.	Bæotic.
ἐβοῶ	} -ν, ——— -σαν.
ἐφιλοῦ	
ἐχρυσού	

2. It sometimes makes the 3d plural of the 1st aorist in ασι; as, ἐτύψασι.

3. It sometimes makes the 3d plural of the perfect in αν; as, τέτυφαν, πέφρικαν.

4. It makes the 2d aorist imperative active in ον like the 1st; as, τύπ-ον, -ατο.

5. In the optative active, it changes ε of the 3d plural into σα; as,

Common.	Bæotic.
τύπτοι	} -εν, ——— -σαν.
τύψαι	
τύποι	

5. In the 3d plural of both the aorists passive, and of the imperfect and 2d aorist active of verbs in μι, it syncopates σα, shortening the preceding long vowel; as,

* See note on the preceding page.

† Some grammarians make this the perfect by changing κ into ξ; others, the 1st aorist, by changing αν into ασι.

Common.		Bæotic.
ἐτύφθ-η	} -σαν,	-εν.
ἐτύπ-η		-εν.
ἴστ-α		-αν.
ἐτίθ-ε		-εν.
ἐδίδ-ο		-ον.
ἔστ-η		-αν.

7. It changes η in the penultima of verbs in μι, from εω into ει; and uses the *Ionic* reduplication; as, τίθειμι, πεφίλειμι.

No writers are extant; nor would this dialect have been known, nor the *Cretan*, *Spartan*, *Macedonian*, *Tarentine*, *Pamphylian*, and others, had not writers occasionally introduced them; as, in *Aristophanes*, we find a *Bæotian* woman speaking in her own dialect.

POETIC LICENSE.

1. The poets often double a vowel or diphthong; as, βοηθός for βοηθός; φώς, for φῶς; Πεισῶ for Πεισῶ, from Πεισῶς; ἐξεφάνθεν for ἐξέφανθεν, from ἐκφαίνω; γνώσι for γνώσι; γελῶντες for γελῶντες, from γελᾶω; κραιναίω for κραιναίω; οὐ for οὐ; δμοῖος for ὁμοῖος; ἔειπε for εἶπε. Ει is sometimes repeated for η or η; and η for ι; as, ἐξείης for ἐξής; ἦειδεν, for ἦδει; τίη for τί.

2. ι is often inserted to form a diphthong; as, αἰστός for αετός; αἰεῖ for αεῖ; παραι for παρᾶ; ἐμειῶ for ἐμῶ, *Ionic* for ἐμοῦ.

3. A short vowel is often put for its corresponding long vowel or diphthong; as, ξερός for ξηρός; Κρονίωνος for Κρονίωνος; ἀτρίπος for ἀτρίπους.

4. A consonant is sometimes doubled; as, πέλεκνυς for πέλεκυς; μέσσοος for μέσος; and on the contrary, when a consonant is doubled, one of them is often removed; as, Ὀδυσεύς for Ὀδυσσεύς; Ἀχιλεύς for Ἀχιλλεύς.

5. The last syllable of some words is removed by *apocope*

1. Nouns in the neuter; as, δῶ for δῶμα; ἄλφι for ἄλφιον; κρεῖ for κρέμνον, and ἦλ for ἦλος. 2. Σαι from the second persons of verbs; as, παῦ for παῦσαι; δύνα for δύνασαι. 3. Αι from datives in ιδι; as, θέτι for θέτιδι; τρόπι for τρόπιδι. 4. Sometimes the last letter; as, πολλὰκι.

6. They make nouns indeclinable by adding φι to the nominative of parisyllabic nouns, and to the genitive of im-

parisyllables, rejecting the *ν* and *σ* from the terminations; as, αὐτόφι, δακρυόφι, κοτυληδονόφι, for αὐτός, δακρύον, κοτυλήδ-ων, -ονος. Neuters of the 1st of the contracts reject *ο* only from the genitive; as, ὄρεος, ὄρεσφι. To the Attic genitive in *ω* they add *ο*; Gen. Εὐγέωο, for Εὐγέω.

7. They form the dative plural from the singular, by changing *ι* into *εσι* or *εσσι*; as, ἦρωι, ἦρώεσι or ἦρώεσσι, and change *οιν* into *οιιν* in the dative dual.

8. The termination of the 2d declension is often given to nouns in the 3d; and that of the 3d to nouns of the 1st and 2d, especially in the dative; as, γερόντοις for γέρουσι; παθημάτων for παθήμασι; ἀλλί for ἀλλή; ὑσμινί for ὑσμίνη; παρθένι for παρθένω; κλάδεσι for κλάδοις.

9. They change *barytons* into verbs in *μί*; as, ἔχημι, βροθήμι, from ἔχω, βροθίω.

10. From regular verbs in *ω* are formed, by the poets, verbs defective in *αθω*, *εθω*, *ειω*, *ησσω*, *ηω*, *οιαω*, *ουω*, *ξω*, *σγω*, *σθω*, *σκω*, *σπω*, *σω*, *υθω*, *υσσω*, *ωσω*, *ωσσω*, *ωθω*, *ωω*. These are often formed from the future; as, οἶστε, Imperf. from οἶσω, Fut. of φέρω.

11. The termination *ιασαι* is changed into *ῆσαι*; as, μεδῆσαι for δεδιδάσαι, from μεδιάω.

DIALECTS OF THE PRONOUNS.

Ἐγώ.

Ionic.

Sing. G. ἐμοῖο, ἐμέο. Pl. N. ἡμέες, G. ἡμέων. A. ἡμέας.

Doric.

Sing. N. ἐγών, ἐγώγα, ἐγώνγα, ἐγώνη. G. ἐμεῦ, μεῦ, D. ἐμίν, A. ἄμε, ἄμμε. Dual, N. A. ἄμμε. Pl. N. ἄμες, ἀμμές, G. ἀμῶν, ἀμέων, D. ἀμίν, A. ἄμας, ἄμε, ἄμμε.

Æolic.

Sing. N. ἐγών, ἰώ, ἰώγα, ἰώνγα, G. ἐμεῦ. Dual, N. A. ἄμμε. Pl. N. ἄμες, ἄμμες, G. ἄμμων, ἀμμέων, D. ἄμμιν, ἄμμι, A. ἄμμας, ἄμε, ἄμμε.

Poetic.

Sing. G. ἐμοῖο, ἐμέοθεν, ἐμέθεν. Dual, N. A. τόδε. G. D. νῶϊν. Pl. G. ἡμείων.

Συ.

Ionic.

Sing. G. σοῖο, σέο. Plu. N. ὑμέες, ὑμέων, A. ὑμέας.

Doric.

Sing. N. *τύ, τύγα, τύνη*, G. *σεῦ, τεῦ, τσοῖο*, D. *τοῖ, τίν, τείν*, A. *τέ, τύ*. Dual. N. A. *ὑμμε*. Pl. N. *ὑμμες, ὕμμες*, D. *ἑμμιν, ὕμμι*, A. *ὑμμας, ὕμμε, ὕμε*.

Æolic.

Sing. G. *σεῦ, τεῦ*. Dual, N. A. *ὑμμε*. Pl. N. *ὑμμες*, G. *ἑμμῶν, ὕμμέων*, D. *ἑμμιν, ὕμμι*, A. *ὑμμας, ὕμμε*.

Poetic.

Sing. G. *σεῖο, σεῖοθεν, σεῖοθεν, σεῖοθεν*, D. *τίν, τείν*. Plu. N. *ὕμμεῖς*, G. *ὕμειων*.

*Οὔ.**Ionic.*

Sing. G. *εῖο*, D. *εῖοι*, A. *εῖε*. Pl. N. *σφέες, σφέων*, D. *σφί*, A. *σφέας*.

Doric.

Sing. G. *εῦ*, A. *μίν, νιν*. Pl. N. *σφές*, D. *φιν*, A. *ψέ*.

Poetic.

Sing. G. *εῖο, εῖοθεν, εῖοθεν*. Dual, N. A. *σφέε*. Pl. N. *σφεῖς*, G. *σφείων*, D. *σφί, σφίν*, A. *σφέ*.

ARTICLE.

Ionic.

Sing. G. *τοῖω*, D. *τέω*. Pl. G. *τοῖν, D. τοῖσι, τσοῖσι, τῇσι*.*

Doric.

Sing. N. *ᾰ*, G. *τῶ, τᾰς*, D. *τῶ, τᾰ*, A. *τᾰν*. Pl. N. *τοῖ, ταῖ*, G. *τᾰν*, A. *τῶς, τός*.

Æolic.

Sing. G. *τᾰρ*. Pl. G. *τᾰων*, A. *τῶρ, τᾰρ*.

Poetic.

Sing. G. *τέω*. Dual, G. D. *τοῖν*. Pl. D. *τοῖσδε, τοῖσδε*.

The dialects, which by some are annexed to the relative *δς*, by others to the relative *ὅστις*, belong properly to *ὅτος*, used for *ὅστις*.

From *ὅτος* come regularly the genitive *οῦ*, I. *ὀτέω*, D. *ὀτεν, ὀτεο*, P. *ὀτεν*; Dat. *ὀτῶ*, I. *ὀτεω*, P. *ὀτέω*; Plu. Gen. *ὀτων*, I. *ὀτέων*; Dat. *ὀτοις*, I. *ὀτέοις, ὀτέοισι*. *Ἄσσα*, and *ᾰστα* are used by the Attics for *ᾰτινα*.

* To every case of the article, the Attics add the particles *δι* and *γί* to the pronouns *ἐγώ, σύ*, &c. &c.

DIALECTS OF THE VERB SUBSTANTIVE ΕΓΜΙ.

Indicative Mood.								
<i>Present Tense.</i>								
	Sing.			Dual.		Plural.		
	1	2	3	2	3	1	2	3
Io.	--	--	--	--	--	εἶμέν	--	{ εἶασι εἶαισι
Do.	εἶμι	--	ἐντί	--	--	{ εἶμές εἶμέν	--	{ ἐντί. ἐόντι.
Poet.	--	εἶσσι	--	--	--	--	--	εἶασσι.
<i>Imperfect Tense.</i>								
At.	ἦ	ἦσθα	ἦν	ἦστον	ἦσιν	--	ἦστε	--
Io.	{ εἶα εἶσκον	εἶης	{ εἶην εἶσκε	--	--	--	εἶατε	{ εἶσαν. εἶσκον.
Do.	--	--	ἦς	--	--	{ ἦμεν ἦμες	--	--
Poet.	ἦα	εἶσθα	εἶην	--	--	--	--	εἶσαν.
<i>Future.</i>								
At.	--	εἴσει	--	--	--	--	--	--
Io.	--	εἴσεαι	--	--	--	--	--	--
Do.	--	εἴσῃ	{ εἴσεῖται εἴσσεῖται	--	--	{ εἴσσόμεσθα, εἴσοῦνται. εἴσσόμεσθα, εἴσσοῦνται.	--	--
Poet.	--	{ εἴσῃ εἴσσεαι	εἴσσεται	--	--	εἴσσόμεσθα, εἴσσοῦνται.	--	--
Imperative Mood.								
<i>Present Tense.</i>								
At.	--	--	--	--	--	--	--	{ εἴστων.* εἴσέσθων.
Do.	--	ἦτω	--	--	--	--	--	--
Poet.	--	εἴσσο	--	--	--	--	--	--
Optative Mood.								
<i>Present Tense.</i>								
At.	--	--	--	--	--	εἶμεν	εἶτε	εἶεν.
Poet.	--	εἶοις	εἶοι	--	--	--	--	--
Subjunctive Mood.								
<i>Present Tense.</i>								
Io.	--	--	εἴη	--	--	--	--	εἴωσι.
Do.	--	--	--	--	--	ᾧμεν	--	{ ᾧντι. εἴῳντι.
Poet.	--	--	εἴησι	--	--	--	--	--

* See *σα* syncope in the Attic dialect. Obs. 27.

Infinitive Mood.

Present Tense.

Io. ἔμεναι, ἔμμεναι.

Do. ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν, ἦμεν, ἦμες, εἶμεν.

Future.

Do. ἐσεῖσθαι, ἐσσεῖσθαι.

Poet. ἔσσεσθαι.

Participle.

Present Tense. I. ὢν.*Future.* P. ἐσσόμενος.

V.

ACCENTS.

The Greek accents are useful chiefly in two respects. They serve to distinguish between words which are spelled alike, but have different significations; as, βίος, *life*, βίως, *a bow*; ἄλλα, *other things*; ἀλλά, *but*.* They also indicate in many cases, the *quantity* of one or more syllables of a word.

Only two accents will be here considered, the acute (´) and the circumflex (˘), since the grave is not expressed in writing. The character (˘) called the grave accent, is never used except in a single case, viz.: to denote the acute accent occurring on the *last* syllable of a word in *continued* discourse; as, θεός γὰρ ἡμῖν προσήμηνε. Hence this character has received from many, the name of the *final* acute, which exactly denotes its office. Before a period or colon, (some say a comma,) the regular acute is used; as, ἔστι, θεός.†

* Scapula has given, at the end of his *Lexicon*, a list of more than four hundred words which are thus distinguished. Among them are the following:

μῶς, yet; ὁμῶς, together. οὐκοῦν, thus then; οὐκ οὐν, not then.
 ἴσι, he goes; αἰσῖ, they are. θεία, a sight; θεά, a goddess.
 ἴσα, then; ἄρα, an interrogation. θίω, running; θεῶν, of the gods.
 Thus too, a distinction is made between a proper and a common name;
 ἄ, ἄργος, a man, or city; ἀργός, white.

† The only exception to this remark is the pronoun τις, which used as an indefinite, has always the grave accent (τις), to distinguish it from the same word, used as an interrogative (τις.)

Every vowel not marked with an acute or a circumflex, is considered as grave.

The circumflex is founded on the acute, since it consists of first an acute, then a grave (``), (never a grave first),* united on one syllable. Hence it supposes two vowels to have been contracted into one syllable; or at least, that the vowel on which it stands, is *long by nature*, and thus equivalent to two short ones; as, *μᾶλλον*, (*μάλλον*,) *σῶμα*, (*σόμα*.)

The following words, called *Atonics*, have no accent, viz. *οὐ* (*οὐκ*, *οὐχ*,) *οὐς* as (but *ὤς* thus) *εἰ* if, *εἰς* (*ἐς*) to, *ἐκ* (*ἐξ*) out of, and the nominatives, *ὁ*, *ἡ*, *οἱ*, *αἱ*, of the article. The article when used for the demonstrative pronoun, has in some authors the acute accent; as, *ὁ γὰρ ἦλθε*, "for he came." The other *Atonics* take the acute at the end of a sentence; as, *πῶς γὰρ οὐ*; and when they stand after the word which depends on them; as, *κακῶν ἔξ*.

Obs. I. No word is marked with more than one accent, unless a second be thrown back upon it from an enclitic.—(See Enclitics.)

II. The acute accent may stand on any of the three last syllables of a word, but on no others.

III. The circumflex may stand on either of the two last syllables if long by *nature*, but not on the antepenult; for in that case the acute on which the circumflex was founded, would have stood on the fourth syllable from the end: thus *πρᾶγμα*, (*πράγμα*,) *πράγματος*, not *πρᾶγματος*, (*πράγματός*.)

IV. The diphthongs *eu* and *ou* at the end of nouns and adverbs, if accented, are *circumflexed*; as, *βασίλεῦ*, *πανταχοῦ*, except in *ἰδοῦ*, *lo!* (to distinguish it from *ἰδοῦ*, a verb.) So likewise in the pronouns; as, *ἐμοῦ*, *σοῦ*, *αὐτοῦ*, *οὔ*, (but not in *τούτου*,) and in all verbs which have *any* accent on these final diphthongs; as, *φεῦ*, *ἰδοῦ*, *γενοῦ*.

General Rules for Accentuation.

To words accented on the *last* syllable, these rules do not apply. Such words must be learnt by observation, and by remarks to be made hereafter. In all other words the *quantity of the final syllable* decides, to a great extent, the place of the accent and the kind to be used.

*If, therefore, the former of two vowels which suffer contraction, has not the acute accent, the contracted syllable is not marked with the circumflex; *ἐφίλειον*, *ἐφίλουρ*, except contract adjectives in *ος*; as *χρύσεος*, *χρυσούς*.

Rule I. When the final syllable, if unaccented, is *long* by nature or by position, the accent is on the *penult*. Hence we write *ἀνθρώπου*, (by Rule II.) *ἐριβῶλαξ*, (by Rule III.) The Attic terminations *εως*, *ων* in the second and third declensions, and the Ionic genitive *εω* in the first declension, were pronounced as *one* syllable; and hence the accent in such cases as *Μενέλεως*, *πόλεως*, *ἀνώγειων*, *δεσπότηω*, is not a departure from this rule. So likewise in compounds of *γέλως*; as, *φιλόγελως*.

II. When the final syllable is long by *nature* (not merely by position :) The penult has always the *acute* accent, unless the final syllable is accented; as, *Σωκράτης*, *τιμάω*.

III. When the final syllable is *short*. If the penult is long by *nature* and has the accent, that accent is the *circumflex*; as, *ῥῆμα*, *βῶλαξ* (*ἄκος*). Except words into which an enclitic enters; as, *τούδε*; and words formed from *εἰ* and *ναί*; as, *εἴθε*, Oh that! *ναίχι*, yes.

IV. When the final syllable is *short*. In *polysyllables*, the acute accent is placed on the antepenult; as, *ἄνθρωπος*. Exceptions. 1. Perfect passive participles; as, *τετυμμένος*. 2. Verbals in *έος*, *έον*; as, *γραπτέον*. 3. Increasing cases of oxytones; as, *λαμπάδος* from *λαμπάς*. 4. Many derivatives; as, *παιδίον* from *παιδός*. 5. Compounds of *βάλλω*, *πολέω*, *χέω*, (if not with a preposition); as, *ἐκαδόλος*. 6. Compounds of perfect middles, with nouns and adjectives; as, *ἀστρολόγος*. 7. Compounds of *τίκτω*, *κτείνω*, *τρέφω*, with a noun, if they have an *active* signification; as, *πρωτότοκος*, she who *produces* the first child. If they have a *passive* signification, they follow the general rule; as, *πρωτότοκος*, a first born.

N. B. The terminations *αι* and *οι*, though long, are considered as short in applying these rules; hence we find *ἄνθρωποι*, *πᾶλαι*, *ποιῆσαι*. But in words compounded with enclitics, they are long; as, *οἴμοι*, Oh me! So in *οἴκοι*, at home, as distinguished from *οἴκοι*, houses. Also in the optative, in all infinitives in *ναι*, in the perfect passive, and 2d aorists middle; as, Opt. *φιλήσαι*, *τετύφαι*; Infin. *ἰσθάναι*, *τετυφέναι*, *τετύφθαι*, *τυπέσθαι*, (vide Inflection of Verbs.)

From these rules and observations, we learn the following things as to quantity.

1. When a syllable is circumflexed, we know it to be long by nature; as, the *υ* in *ψῦχος*.

2. There being no acute on the penult of such a word as *ἄρουρα*, shows the final vowel to be short. Rule II.

3. A circumflex on the penult, shows the final syllable to be short, as in *πεῖρα*, *ἐριβῶλαξ* (*ἄκος*.) Rule III.

4. The acute on the penult of such words as *ἡμέρα*, *φιλία*, *θάραξ* (*ἄκος*,) shows the final vowel to be long by nature. Rule II.

Change of accent in the inflection of words.

When the *quantity* of the final syllable is changed in inflection, the accent will of course be changed, in accordance to the preceding rules. Hence arise most changes of the accent from its original seat; as, N. *μοῦσα*, G. *μούσης*, N. *ανθρωπος*, G. *ανθρώπου*, by Rule II. N. *σῶμα*, G. *σώματος*, by Obs. III. *φεύγω*, *φεύγε*, by Rule IV.

Nouns, Adjectives, and Participles.

I. The accent remains throughout all the oblique cases on the same syllable as in the nominative, unless changed by the preceding rules; as, N. *στεῖρα*, G. *στείρας*, D. *στειρά*, A. *ασείραν*; N. *ῥυτίς*, G. *ῥυτίδος*, &c. N. *ῥοῖς*, G. *ῥοίνος*.

Exception 1. Monosyllables of the third declension, transfer the accent to the last syllable of the genitive and dative; as, *χείρ*, *χειρός*, *χειρῶν*, *χερσί*. In the accusative and vocative, it remains on the syllable of the nominative; as, *χεῖρα*, *χείρας*. So likewise the syncopated words *ἀνήρ*, *ἀνδρός*, &c. together with *μητρός* and *γυναικός*. But the following genitives plural have the accent on the *first* syllable, *πάντων*, *παιδων*, *δώμων*, *ὥτων*, *φώτων*, *λάων*, *κράτων*, *δάδων*. Monosyllabic participles follow the general rule; as, *ὦν*, *ὄντος*, *θείς*, *θέντος*.

2. The genitive plural of the first declension is always circumflexed, wherever the accent of the nominative may stand; as, *μοῦσα*, *μουσῶν*, (*μουσάων*.) Except the feminine of adjectives in *ος*; (as, *ἀγίων*,) and barytone participles in *ος*; (as, *τυπτομένων*,) which follows their masculines; and these four, *χρηστών*, *χλούνων*, *ἐτησίων*, *ἀφών*.

3. The vocatives of *δεσπότης*, *ἀνὴρ*, *δάηρ*, *θυγάτηρ*, *σωτήρ*, *πατήρ*, *εὐδαιμών*, and *Ποσειδών*, draw back the accent to the first syllable. So likewise vocatives in *ες*, from *ης* of the first form of contracts in some cases; as, *αὐταρχες*, *Σώσθενες*.

II. When the accent is on the last syllable, that syllable if long, has the circumflex on the genitive and dative, and the acute on the accusative; as, *φηγός*, *φηγοῦ*, *φηγῶ*, *φηγόν*,

φηγῶν, φηγοῖς, φηγούς. So χεῖρ, χεῖρῶν. But the Attic form of the second declension, has the acute on the genitive, as in νεώ, to distinguish it from the dative νεῶ.

Inflection of Verbs. The general principle is, that the accent is thrown as far back as possible. Hence in verbs of two syllables, it is always on the first; in those of more, on the antepenult, if the nature of the final syllable will admit it; as, φεύγω, φεύγῃς, φεύγῃσιν, (but φευγοίτην,) φεύγομεν, &c. In compound verbs the same rule generally holds; as, φέρω, πρόσφερε.

Apparent exceptions. These arise from a contraction which has taken place: 1. In the temporal augment; as, ἀνῆπτον, (ἀνέσπτον,) προσεῖχον, (προσέσχον.) 2. In the circumflexed futures; as, στείλω. 3. In the 1st and 2d aorist subjunctive passive; as, τυφθῶ, τυφῶ.

Real Exceptions.

I. Accent on the *last* syllable: 1. The 2d aorist, (to distinguish it from the present,) in the infinitive and participle active, and in the imperative 2d person singular middle; as, εἰπεῖν, εἰπὼν, γενοῦ, (but προσγένου.) So also in εἰπέ, εἰθέ, εὔρε, (λαθέ, ἰδέ, Attic.) 2. Participles in ὡς and εἰς; and those in εἰς, ἄς, οὗς, ὕς, from verbs in μι; as, τετυφώς, τωπείς, διδούς, &c.

II. Accent on the *penult*. 1. All infinitives in ναι; as, τυπῆναι, τετυφέναι, except those in έμεναι, of the Doric form. 2. Infinitive and participle of the perfect passive; as, τετύφθαι, τετυμμένος, (but if a letter of the participle has been dropped, the accent is thrown back; as, δέγμενος for δεδαγμένος.) 3. The infinitive of the 2d aorist middle; as, τυπέσθαι. 4. Infinitive of the 1st aorist active, and the optative terminations in αι and οι; as, φυλάξαι, φυλάττοι.*

Change of place in the accent, from some change or peculiarity in the word.

1. When an accent is cut off by *apostrophe*, the last syllable which remains, receives the acute accent, except in prepositions and the conjunction ἀλλά; as, τὰ δειν' ἔπη, for τὰ δεινὰ ἔπη.

2. Prepositions placed after the words which they govern throw back the accent; as, Θεοῦ ἄπο. Except ἀνά and διώ,

* When the penult in this case is long, it receives the circumflex in the infinitive. Thus we distinguish between παιδεύσαι of the infinitive, παιδεύσαι of the Opt., and παίδευσαι of the imperative middle.

to distinguish them from *ἄνα*, the vocative of *ἄναξ*; and *δια*, the accusative of *Ζεύς*.

3. Prepositions used for verbs compounded of them with *εἰμι*, throw back the accent; as, *ἐνι* for *ἐνεστι*. So *ἄνα* for *ἀνάστηθι*.

4. On the contrary, when a verb loses its first syllable, the acute is removed from the syllable dropped to the next following; as, *ἔφην* (from *ἔφασσαν*), *φάν*. If the syllable which remains be long by nature, it receives the circumflex; as, *ἔδη*, *βῆ*.

The preceding rules and observations decide the accent of most words except particles, and the *nominatives* of nouns and adjectives. As to these, the following rules will be useful.

Acute accent on the last syllable. (Oxytones.)

The following have the acute accent on the *last* syllable.

1. All monosyllables which are not contracted; as, *χεῖρ*, *δς*. When they have suffered contraction, they take the circumflex; as, *γῆ*, (*γέα*), *φῶς*, (*φάος*). So also *αἶ*, *νῦν*, *οὖν*, *ῑς*, *δρῦς*, *μῦς*, *ναῦς*, *οῦς*, *παῖς*, *πῦρ*, most or all of which are contractions.

2. All nouns in *εως*; as, *βασιλεῦς*.

3. All verbals in *τηρ*; as, *χαρακτήρ*.

4. Verbals in *της*; as, *μαθητής*: but those from verbs in *μι*, have the accent on the penult; as, *θέτης*.

5. Verbals in *μη* and *μος*, (from the perfect passive); as, *χραμμή*, *σπασμῶς*.

6. Verbals in *τος*, from the 3d singular perfect passive; as, *ποιητός*: except some compounds; as, *ἀπόδικτος*.

7. Verbals in *η* and *α* from the perfect middle; as, *στολή*, *διαφορά*.

8. Diminutives, patronymics, and other derivative nouns in *ις*; as, *κρημῖς*, *βασιλῖς*.

9. Compounds of *ποιέω*, *ἄγω*, *φέρω*, *σῦρος*, *ἔργον*; as, *παιδαγωγός*, *διαφορά*, *πυλουργός*, *δμβριμοεργός*, (but *παρα* and *περι* throw back the accent; as, *περίεργος*.)

10. Adjectives in *ης* not contracted; as, *ἀληθής*.

11. Compound adjectives in *ης*; as, *ἐμφυής*; except compounds of *ῆθος* and *ἀρκέω*; as, *κακοήθης*, *ποδάρκης*.

12. Adjectives in *υς-εια-υ*; as, *ῆδύς*, *ῆδεῖα*, *ῆδύ*.

13. Adjectives in *ρος*; as, *αἰσχρός*.

14. Adjectives in *ικος*, from verbals in *τος*; as, *ποιητικός*, from *ποιητός*.

15. The adverbial terminations *ι* and *δόν* ; as, *ἀθροῖ*; *δμο-
υμαδόν*.

Accent on the Penult.

The following have the accent on the penult.

1. Diminutives in *ισκος*, *ιλος*, *ιων* ; as, *νεανίσκος*, *παιδ-
νκη*, *ναυτίλος*, *μωρίων*.

2. Nouns in *ειον*, denoting a place ; as, *Λυκεῖον*.

3. Nouns in *υνη* ; as, *δικαιοσύνη*.

4. Nouns in *ια*, if derived from adjectives in *ος* ; as *φι-
ια*. If derived from substantives, the accent varies ; as,
τρατιᾶ from *στρατός*.

5. Nouns in *εια* derived from verbs in *ευω* ; as, *βασιλεῖα*
from *βασίλευω*.

6. Almost all nouns denoting national relation ; as, *Ῥω-
ιαῖος*.

7. Verbals in *τωρ* ; as, *ῥήτωρ*, *κτήτωρ*.

8. Adjectives in *εις-εσσα-εν* ; as, *χαρίεις*.

9. Adjectives in *ωδης* ; as, *λιθώδης*.

10. Verbal adjectives in *εος* ; as, *γραπτέος*.

11. Comparatives in *ων* ; as, *βελτίων*.

12. Adverbs of quantity in *ακίς* ; as, *τρισάκις*, *πολλάκις*.

13. Adverbs in *δην* ; as, *συλλήβδην*.

To these are added the exceptions to Rule IV. page 235.

Composition.

Compound words in many instances, especially in adverbs, retain the accent on the syllable where it stood in the simple ; as, *αὐτόφει*, *οὐρανόθεν*. In the following cases, however, the accent is drawn back to the antepenult.

1. Words compounded of particles, *α*, *ευ*, *δυσ*, *δι*, *δμο*, *ἔρτι*, *ἀντί*, *περί*, *παρά*, *ὑπό*, &c. ; as, *ἄπιστος* from *πιστός*, *δίψυχος* from *ψυχή*.

2. Words compounded of two adjectives ; as, *φιλόσοφος* ; of two substantives ; as, *ναύκληρος* ; of adjectives and substantives ; as, *φιλόστοργος*.

ENCLITICS.

Certain words called enclitics, throw back (*ἐγκλίινειν*, rest,) their accent on the preceding word. These are

1. Pronouns *μου*, *μοι*, *με* ; *σου*, *σοι*, *σε* ; *οὐ*, *οἶ*, *ἐ* ; *σφς*, *σφιν* : *σφως*, *σφισι*, *σφας* ; *τις*, *τι*, indefinite, in all its cases, and in all the dialects ; as, *του*, *τς*, *τφ*.

2. Verbs *εἰμί* and *φημί*, in the present indicative, except the 2d person.

3. Adverbs, *πῶς*, *πῇ*, *ποῖ*, *πῶ*, *πόθεν*, *πότε*, unless used interrogatively, when they receive the accent; as, *πῶς*, how?

4. Conjunctions, *γάρ*, *τε*, *καί*, *καὶ*, *οὐ*, *οὐκ*, *οὐχ*, *νῦν*, *πέρ*, *ὅτι*, *τοί*, and *δε*, inseparable; as, *τοῦτοδε*, *ἀλλὰδε*, to the sea.

RULES.

I. Enclitics throw back their accent upon the last syllable of the preceding word, whose antepenult has the acute accent, or whose penult has the circumflex; as, *ἀνθρώπος*; *ἐστὶ*, *ἦλθε* *μοι*.

II. If the preceding word has any accent on the last syllable, or an acute on the penult, this serves for the enclitic; as, *ἀγαπᾷς* *με*, *ἀνὴρ* *τις*. But if in this case, the enclitic be a word of two syllables, the preceding accent is not sufficient, and the enclitic takes the accent; as, *λόγος* *τινός*. So also when the preceding word has suffered apostrophe; as, *πολλὰ* *δ'* *εἰσὶν*.

III. If several enclitics follow each other, the last only is without the accent; as, *εἴ* *τίς* *τινὰ* *φησὶ* *μοι*.

IV. The enclitic pronouns retain the accent after prepositions, and after *ἐνταῦθα* and *ἤ*; as, *διὰ* *σέ*.

V. All the enclitics retain their accent when they are emphatic, and when they begin a clause.

VI. *Ἔστι* accents its first syllable when it begins a sentence, or is emphatical, or follows *ἀλλ'*, *εἰ*, *οὐκ*, *ὥς* or *τοῦτ'*; as, *οὐκ* *ἔστι*.

PROSODY.*

Syllables, in respect to their quantity, are either long or short.

A long syllable requires, in pronunciation, double the time of a short one; as, *τῶπιτετε*.

Some syllables are *common*; i. e. long or short at the will of the writer; as, the first syllable in the word *Ἄρης*.

H and *ω* are long vowels; *ε* and *ο* short; *α*, *ι*, *υ*, doubtful.

* The accents are here omitted, from the difficulty of combining them with the marks of quantity.

LONG SYLLABLES.

I. All circumflexed and contracted syllables; the letters *η* and *ω*, and all diphthongs, are long by *nature*.

Exception. A long vowel or diphthong, before another vowel or diphthong, is sometimes shortened; as,

Ζηνος ἐπι μεγαλοισιν ὀλυμπιού|α|θοο|λήσαν

Οὐδε γαρ|οῦδε Δρυ|αντος ἔ|λος κρα|τειρος Λυ|κο|εργος.

This happens most frequently at the end of a word, when the next word begins with a vowel; in the beginning of a word, rarely; and still more rarely in the middle. The particles *δε*, *τε*, *και*, *τε*, are not considered as separating the long vowel from the following vowel or diphthong; as, *Δευτε|ρῶ | δ' αὖ βουν | θε|κε με | γαν, κα| | πιονα | δημῶ.* A long vowel or diphthong is sometimes, though rarely, shortened before a *consonant*, especially a liquid; as, *Εἰ δε κεν | οἰκαδ' ἰ|κωμαῦ φι|λήν ἐσ|πατριδα|γαιαν.*

But 1. Cæsural syllables, and monosyllables, beginning a foot, remain long; as, *Κλε|πτε νοῶ ἐ|πει οὐ πα|ρελ|ευσ|εαῖ οὐδε με πει|σεις.*

2. The vowel remains long, when by being shortened, it would require a subsequent long vowel or diphthong to be short; *Σμιν|θεῦ εἰ|ποτε τοι, &c.* In this case, if the diphthong *ευ* were made short, the subsequent diphthong *ει* likewise must be shortened to complete the foot.

3. When by apostrophe, a long vowel or diphthong is made to end a word, it is not shortened.

II. POSITION. A short or doubtful vowel before two single consonants, or a double consonant, is generally long by *position*; as, *ῥῆ|ξας, ἰσ|τον, πῶ|λλα, κατὰ φρε|να.*

The vowel often continues long, though one of the consonants has been dropped; as, *γί|νομαι*, which is for *γί|γνομαι*; *γί|νωσχω*, which is for *γί|γνωσχω*; *τυψᾶς* for *τυψανς*; *μαρ-τῦρ* for *μαρτυρς*; *Λιᾶς* for *Λιαντς*.

So where the *Digamma*,* has been omitted; as, *μελαν|ῶς οἶνον* for *μελανος Φοινου*.

Exception 1. A short vowel before a mute and a liquid, or *μν*, *πτ*, *κτ*, the last even with *ρ* following, is common; as, *Μετ|ρα δε|Τευ|χε θε|οισι, το|γαρ με|τρον|ἐστιν ἄ|ριστον.*

But a short vowel before a *middle* mute, (*β*, *γ*, or *δ*,) followed by *λ*, *μ*, *ν*, is long.

* See Appendix No. I.

2. The vowel is not always long before σ and a consonant, or $\lambda\lambda$; as, *μετᾱλλας*.

᾽Ωρηίσπερ ἢ κρωίζει πολυφυνῶς κοίρωνη.

III. In hexameter verse, a short or doubtful vowel is sometimes made long before a single consonant, particularly before a liquid; as, *παρᾱ ρηγμινι*; *πρην ἔλθειν*; *ὄφιν*.

A vowel is sometimes made long, before the digamma; as, *οὐδε οὐς* for *Φους*.

IV. When three short vowels come together, one must be made long in heroic verse, for the sake of measure; as,

᾽ἄθανατος; *Πρταμιδης*; *διτα μεν*.

V. When the article takes the apostrophe, or occasions it in the beginning of the succeeding word, the remaining vowel is considered as having absorbed* the other, and is therefore made long; as,

ὡς τε δια τουτων τ' ᾽αγαθ' ὠνθρωπους ἔχειν. Eurip.

ἀς ἄν το λοιπον τᾱ' μ' ἀνακτορ εὐσεβειν. Ibid.

VI. A doubtful vowel, when it supplies the place of the augment, is long; as,

᾽ἄδον for *ἦδον*; *᾽ταζον*; *᾽υδρευον*.

VII. The last syllable of every verse is common.

DOUBTFUL VOWELS.

Words compounded and derived, follow the quantity of their primitives; as, *ἄτιμος* from *τιμη*: from *κρηνω* are formed *ἐκρηνον*, *κρηνόμενος*, &c. from *κρίνω*, *κεκρίκα*, *ἐκρίθην*.

α privative is short; as, *ἄτιμος*.

ἄρι, *ἔρι*, *βρι*, *δυσ*, *ζα*, are short; as, *ζᾱθεος*.

OF THE DOUBTFUL VOWELS IN FIRST AND MIDDLE SYLLABLES.

I. A doubtful vowel before a vowel, or single consonant, is short; as, *ἀγλᾱος*, *κᾱκος*.

EXCEPTIONS.

1. α is made long in the penult of nouns in *-ων*, *-αonos*, *αωνος*; as, *Μαχᾱων*, *Μαχᾱonos*, in Æolic genitives also in *αο*, and *αων*; as, *Ποσειδᾱων*, *Ποσειδᾱωνος*.

in feminine proper names in *-αῖς*; as, *Θᾱῖς*.

in proper names, and names of stones in *-ατης*; as, *Εὐφ-ρᾱτης*, except *Γαλατης*, *Δαλματης*, *Εὐρυβατης*, and a few others.

in oblique cases of *γρavs*, *navs*, *λας* for *λαας*.

* By some grammarians, it is even called a contraction.

in nouns in -βαμων, -ανωρ, -αρος, -βαμος; as, πεδοδαμων, ἀγανωρ, μυσαρος.

in oblique cases of masculines in αν, -ανος, as τιαν -ανος.

in numerals in -οσιος; as, δακκοσιος.

in derivatives from verbs in -αω pure, and -ραω; as, ἀν-
ατος, from ἀνιαω, θεατης, θεαμα, from θαομαι.

and in κερας, κρας, θώραξ, ισραξ, κορδαξ, νεαξ, ραξ, σύρ-
φαξ, Φαιαξ, φεναξ.

2. ι is long in the penult of nouns in -ιων, -ιονος, as,
'Ωρτων, 'Ωρτιονος. We have also 'Ωρτων, 'Ωρτιονος.

But we must except χιων.

in the penult of nouns in -ινη, -ιτη, -ιτης, ιτις; as, διτη,
'Αφροδιτη, πολιτης, πολιτις.

in diminutives in -ιδιον, from pure genitives; as, from
ίματιον, ίματιδιον.

in the penult of verbs in -ιω, -ιδω, -ινω, ιγω, ιθω, ινεω,
ιφω; as, τιω, τριδω, πινω. Except τινω and φθινω,
which are short in Attic writers, but long in Homer.

3. ι is common (i. e. either short or long) in the penult
of nouns in -ια, -ιη; as, καλτα, or καλτα.

4. υ is long in verbal nouns in -υμα, -υμος, -υτηρ, -υτος,
-υτης, -υτις, -υτωρ; as, λυμα.

in pronouns; as, 'υμεις.

in diminutives in υδιον from pure genitives.

in the penult of verbs in -υνω, -υρω, -υχω, -υμι; as, πλυνω.

in adverbs in -υδον; as, βοτρυδον.

5. υ is common in the penult of verbs in -υω.

OF THE DOUBTFUL VOWELS IN FINAL SYLLABLES.

II. -α, -ι, -υ, in the end of a word, are for the most part
shortened; as, μουσα, μελι, γλυκυ.

EXCEPTIONS.

1. -α final is long in nouns in -σα, -δα, -θα; as, θεα, Αη-
δα, Μαρθα. Except ακανθα.

in the dual number; as, προφητα.

in polysyllables in -αια; as, Σεληναια.

in -εια, from verbs in -ευω; as, βασιλεια, a kingdom,
but βασιλεια, a queen.

in -ια; as, καλια. Except verbals in -τρια; as, παλ-
τρια, and δια, μια, ποτινα.

in the vocative of nouns of the first declension from
-ας; as, Αινεια, from Αινειας.

in the feminines of adjectives in -ος ; as, *ῥμοιᾶ*.

in nouns in -ρα, when a diphthong does not precede ; as, *ῥμερᾶ*. Except *ἀγκυρᾶ*, *γεφυρᾶ*, *Κερκυρᾶ*, *ὄλλυρᾶ*, *σκολοπενδρᾶ*, *σφυρᾶ*, *ταναγρᾶ* ; and compounds from *μετρον* ; as, *γεωμετρᾶ*.

in the poetic vocatives ; as, *Παλλᾶ* for *Παλλας*.

2. -ι final is long in the names of letters ; as, *πτ*.

3. -υ final is long in names of letters ; as, *μῦ*.

in verbs in -υμι ; as, *ἐφῦ*.

in *αντιφρῦ* and *γρῦ*.

4. Final syllables, in which a single consonant follows a doubtful, are (with the exception of -υρ) shortened ; as, *μελᾶν*, *πολῦν*,—*μαρτυρ*.

EXCEPTIONS.

—αν.

5. -αν is long in masculines ; as, *Τιᾶν* ; and *πᾶν*, when not in composition with other words.

in accusatives when their nominatives are long ; as, *Αἰνεῖαν* from *Αἰνεῖς*.

in adverbs ; as, *ἀγᾶν*.

—αρ.

6. -αρ in *κᾶρ*, *ψᾶρ*, is long ; in *γαρ* is either long or short.

—ας.

7. -ας is long in nouns of the first declension ; as, *μουσᾶς*, having -αντος ; as, *τυψᾶς*, *τυψαντος*.

in *ῥμᾶς*, *ῥμᾶς*, *κρᾶς*.

—ιν.

8. -ιν is long in nouns in -ιν, *ινος* ; as, *ῥηγμῖν*, *ῥηγμῖνος*.

in nouns which have two terminations in the nominative ; as, *ἀκτιν*, or *ἀκτις*.

in *ῥμῖν*, *ῥμῖν*.

—ις.

9. -ις is long in monosyllables ; as, *λις*. But the indefinite *τις* is common.

in nouns which have two terminations in the nominative ; as, *ἀκτιν*, or *ἀκτις*.

in feminine dissyllables in -ις, -ιδος, or -ιθος : as, *κνημῖς*, *κνημῖδος* ; *ὄρνις*, *ὄρνιθος*. Except *ἀσπίς*, *ἐρῖς*, *χαρῖς*, with a few others.

in polysyllables having two short syllables before the last ; as, *πλοκάμῖς*.

-υν.

10. -υν is long in nouns in -υν, -υνος; as, *μοσσῦν*, *μοσσυνος*.

in nouns which have two terminations in the nominative; as, *φορκῦν*, or *φορκυς*.

in accusatives in -υν, from -υς; as, *ὄφρῦν*, from *ὄφρῦς*.

in the ultimate of verbs in -υμι; as, *ἐφῦν*.

in *νῦν*, now. But the enclitic *νῦν* is short.

-υς.

11. -υς is long in monosyllables; as, *μῦς*.

in nouns which have two terminations in the nominative;

as, *φορκῦς*, or *φορκυν*.

in nouns which have -υντος, or -ος pure in the genitive;

as, *δεικνῦντος*, *δεικνυντος*; *ὄφρῦς*, *ὄφρυνος*.

in *κωμῦς*, *κωμυθος*.

in the ultimate of verbs in -υμι; as, *ἐφῦς*.

OF THE DOUBTFUL VOWELS IN THE OBLIQUE CASES OF NOUNS
THAT INCREASE.

1. The quantity of the nominative remains in the oblique cases; as, *Τιτᾶν*, *Τιτᾶνος*; *ζευγνῦς*, *ζευγνῦσι*; *κνημῖς*, *κνημῖδος*.

Except -υρ; as, *μαρτῦρ*, *μαρτῦρος*.

2. Those nouns, which are long by position in the nominative, are shortened in the oblique cases; as, *αὐλαξ*, *αὐλακος*.

Except nouns in -αξ pure; as, *νσαξ*, *νσακος*.

also *θωραξ*, *ἰσραξ*, *κνωδαξ*, *κορδαξ*, *λαβραξ*, *οἰαξ*, *ῥαξ*, *συρφαξ*, *φεναξ*; with most in -ιψ, -ιπος; as, *ῥιψ*, *ῥιπος*; and *ιξ*, *-ιγος*, or *-ικος*, as, *μαστιξ*, *μαστιγος*, *φοριξ*, *φοιντικός*; to which add *γρυψ*, *γυψ*.

3. A pure genitive from a long nominative is varied; as, *δρῦς*, *δρῦος*, or *δρῦος*.

4. The penult of the dative plural, in nouns which are contracted, is short; as, *πατρᾶσι*.

OF THE DOUBTFUL VOWELS IN THE FLEXIONS OF VERBS.

α and υ, before -σα in participles, and before -σι everywhere, are long; as, *τυψᾶσα*, *δεικνῦσα*, *δεικνῦσι*.*

* It is to be understood that α, ι, υ, are short in verbs; unless otherwise specified in the rules.

FUTURES.

The first future in *-ασω*, *-ισω*, *-υσω*, from *-αω*, pure, or *-ραω*, *-ιω*, *-ιθω*, and *-υω*, is long in the penult; from *-αζω*, *-ιζω*, *-υζω*, is short; as, *ἔαω*, *ἔασσω*; *τιω*, *τισσω*; *βριθω*, *βρισσω*; *ισχυω*, *ισχυσω*;—*ἀρπαζω*, *ἀρπάσσω*.

Liquid verbs shorten their penult in the first future; as, *κρίνω*, *κρίνω*.

The second future shortens the penult; as, *τεμνω*, *τᾶμω*.

THE OTHER TENSES.

A doubtful vowel has the same quantity in the derived, as in the primitive tenses; as,

Pres. *κρίνω*, *ἐκρίνον*; *κρίνομαι*, *ἐκρίνομην*.

1 Fut. *κρίνω*, *κεκρίκα*, *ἐκεκρίκειν*; *κρίνομαι*, *κρίθησομαι*, *ἐκρίθην*, *κεκρίμαι*, *ἐκεκρίμην*.

2 Aor. *ἐτύπον*, *τύπω*, *τύπουμεν*, *ἐτύπομεν*, *τετύπα*, *ἐτετύπειν*, *τύπησομαι*, *ἐτύπην*.

But the first aorist of liquids makes its penult long in the active and middle voice; *ἐκρίνα*, *ἐκρίναμην*.

The penult, when long by position in the first future, is shortened in the perfect; as, *βλαψω*, *βεβλάφα*. Except *ῥίψω*, *ῥέῤῥιφα*.

Some make the penult long in the perfect middle; as, *κράγα*, *μεμῦκα*.

ι and *υ*, used instead of an argument, are made long; as, *ἴκομαι*, *ἴκομην*.

SPECIAL RULES CONCERNING VERBS IN *μι*.

A proper reduplication, unless made long by position, is short; as, *ἔθημι*: an improper reduplication is common; as, *ἔημι*.

α, not before *-σα*, or *σι*, is every where shortened; as, *ἰσᾶμεν*, *ἰσᾶτε*.

υ is, in polysyllables, long only in the singular of the indicative active; as, *δεικνῦμι*, *δεικνύτω*, *δεικνύμαι*.

in dissyllables, long every where; as, *δῦμι*, *δύτον*, *δύμαι*.

ATTIC.

The accusative of nouns in *-εως* makes *α* long; (contrary to Rule II,) as, *βασίλεᾶ*.

ε for *α*, *ε*, *ο*, is long; as, *ταυτί* for *ταντα*; *ὅδε* for *ὅδα*.

The paragoge in pronouns, (except in the dative plural.)

and adverbs, is long ; as, οὐτοστ, νυντ, (contrary to Rule II.) but dative plural, τουτοιουσ.

IONIC.

The comparative neuter -ιον, which the Attic makes long, is shortened ; as, καλλιον, Ion. καλλιον, Attic.

In adjectives which signify *time*, ι is made long ; as, οπωρινος.

In verbs, α Ionic, where -σι does not follow, is shortened ; as, εἴται for ἦνται.

DORIC AND ÆOLIC.

α Doric is made long : α Æolic is shortened ; as, Αἰνεῶ, D. for Αἰνειον ;—ἰπποῖα, Æol. for ἰπποτης ; αἰχμητῶν, D. for αἰχμητων ;—νυμφᾶ, Æol. for νυμφη ; εὔφασαν, Æol. for εὔψαν ; νυμφᾶς, Æol. for νυμφᾶς, acccu. plural.

POETIC LICENSE.

A short and a long vowel, forming two syllables, frequently coalesce, and are pronounced as one syllable. In Homer this takes place only in the same word, especially in the genitive of the first declension, in -εω, regularly ; as, Πηληϊάδεω Ἀχιλλος ; as also in the genitive plural of the first declension in -εων ; as, Θετις δ' οὐ ληθετ' ἐφειμεων. Thus also Θεος ; as, ὑμιν μεν θεῶι δοιεν. Χρυσεῶ ἀνα σκηπτρῳ, Il. α, 15. χρυσέων σκηπτρον έχοντα, Od. λ', 568. νεικεῶ και δηριν ὀφελλοισ, Hes. *Erg. 33. Thus also, πελεκεῶς, Il. ψ. 114. βασιληες, Hes. *Erg. 263. τοκήες, Hom. H. in Cer. 137. Here the syllable which is contracted from two syllables, is long, as Πηληϊάδεω,—νεικεῶ,—πελεκεῶς. Likewise the following after εως, εῶς 'ὅτανθ' ὀρμαινε, Il. α, 193. εῶς ἔπελθον, Od. η, 280. εῶς ἔγω περι κεινα, Od. δ', 90. In Attic writers this takes place sometimes in certain words, as in θεός, which is generally a monosyllable ; in εῶρακα, which is commonly a trissyllable—'. Sometimes, however, two words are thus contracted ; as, ἐγὼ οὐ, two syllables ; μη ἀλλά, two syllables ; μή οὐ, a monosyllable.

The ἄρσις makes a short syllable long ; as, *

Αἰδοιός τε μοι εσσι φίλῃ ἐκυρῇ δεινός τε.

* Arsis means the elevation of voice, which in Hexameter verse is always upon the first syllable of a foot. We find, but very rarely, a short syllable lengthened at the end of a foot ; as,

Τη δ' ἐπιμειν Γοργω βλοσυρῶπις Ἰσταφάνωτο.

Besides these deviations from the usual rules of quantity, the ancient poets,

I. *Lengthened a syllable*; 1. by doubling, or inserting a consonant; as, *ἔδδεις*, for *ἔδεις*; *ᾤπολις*, for *ἄπολις*; 2. by changing a vowel into a diphthong; as, *δευομαι*, for *δεομαι*; 3. by metathesis; as, *ἔπραθον*, for *ἐπαρθον*.

II. *Shortened a syllable*, by rejecting one vowel of a diphthong; as, *ἔλον*, for *εἰλον*.

III. *Increased the number of syllables*; 1. by resolving a diphthong; as, *ἀϋτω*, for *αὐτω*; 2. by inserting, or adding a letter or syllable; as, *ἀασχτος*, for *ἀσχος*; *ἡελιος*, for *ἥλιος*; *βιηφι* for *βιη*.

IV. *Lessened the number of syllables*; 1. by aphæresis; as, *νερθε*, for *ἐνερθε*; 2. by syncope; as, *ἐργετο*, for *ἐγειρετο*; 3. by apocope and apostrophe; as, *δω*, for *δωμα*; *μυρι*, for *μυρια*.*

OF FEET.

From syllables arranged in proper order are formed feet.

Of feet there are three kinds; some are of two, some of three, and some of four syllables.

The Dissyllables are Four.

Pyrhic,	-	-	-	-	ῥεος.
Spondee,	-	-	-	-	ψυχη.
Iambic,	-	-	-	-	θεα.
Trochee,	-	-	-	-	σωμα.

The Trissyllables are eight.

Tribrach,	-	-	-	-	πολεμος.
Molussus,	-	-	-	-	εὐχωλη.
Dactyl,	-	-	-	-	σώματα.
Anapest,	-	-	-	-	βασιλευς.
Bacchius,	-	-	-	-	ἀνασσει.
Antibacchius,	-	-	-	-	μαντευμα.
Amphibrach,	-	-	-	-	αλασσα.
Amphimacer,	-	-	-	-	δεσποτης.

The Tetra-syllables are sixteen.

Proceleusmatic,	-	-	-	-	πολεμιος.
Dispondee,	-	-	-	-	συνδουλευσω.
Diiambic,	-	-	-	-	ἐπιστατης.
Ditrochee,	-	-	-	-	δυστυχημα.
Choriambic,	-	-	-	-	σωφροσυνη.

Antipastic,	-	-	-	ἄμαρτημα.
Ionic a majore,	-	-	-	κοσμητορα.
Ionic a minore,	-	-	-	πλεονεκτης.
Pæon first,	-	-	-	ἄστρολογος.
Pæon second,	-	-	-	ἀναξιος.
Pæon third,	-	-	-	ἀναδημα.
Pæon fourth,	-	-	-	θεογενης.
Epitrite first,	-	-	-	ἀμαρτιωλη.
Epitrite second,	-	-	-	ἀνδροφοντης.
Epitrite third,	-	-	-	ἐδρυσθενης.
Epitrite fourth,	-	-	-	λωδητηρα.

OF METRES.

A metre consists properly of two feet, because in beating time the foot was raised once in two feet. But by metres is generally understood a verse, a stanza, or a system of verses.

Of metres there are nine species,

Composed of simple feet, that is feet of two or three syllables.

- | | |
|---------------|--------------|
| 1. Dactylic, | 3. Iambic, |
| 2. Anapestic. | 4. Trochaic. |

Composed of compound feet, that is feet of four syllables.

- | | |
|--------------------|----------------|
| 5. Ionic a majore, | 8. Antipastic, |
| 6. Ionic a minore, | 9. Pæonic. |
| 7. Choriambic, | |

These metres take their names from the feet, of which they are principally composed.

The final syllable of every verse is indifferent, or may be reckoned doubtful.

DIFFERENT KINDS OF VERSE.

Hexameter.

The hexameter, or heroic verse, consists of six feet. Of those, the fifth is a dactyl, and the sixth a spondee; all the rest may be either dactyls or spondees; as,

Δυσσόμε|νος τε θυ|γατρα φε|ρων ν' ἀπ|ε | ρε|σι δ' ἀ|ποινα.

A spondee is frequently found in the fifth place; whence, the verse is called spondaic; as,

Στεμματ' ε|χων εν|χερσιν ε|κη|βολου | Ἀπολλ|ωνος.

The spondaic is used when any thing grave, slow, large

or sad, is expressed. It had commonly, though not always, a dactyl in the fourth place, and a word of four syllables at the end.

What deserves particular attention in scanning, is the *Cæsura*.

When, after a foot is completed, there remains a syllable in the word to begin the next foot, that syllable is called the *Cæsura*; as,

Τον δ' ἀπαμειβόμενος προς εἶφη κρείων Ἀγαμέμνων.

Here there is a *cæsura* in every foot.

When a monosyllable begins a foot, it is of the nature of the *cæsura*, and is of necessity long.

PENTAMETER.

This verse consists of five feet divided into two parts; the former consisting of two feet, either spondees or dactyls, and a *cæsura*; the latter, always of two dactyls and another *cæsura*; as,

Οὔτε ποιδων ἀρετης | οὔτε παλαιοσσυνης.

ANACREONTIC.

The anacreontic, or iambic dimeter with a *cæsura*, consists of three iammbuses and a *cæsura*; as,

Θεωλεγειν | Ἀτρειδας.

The first foot may be a spondee instead of an iambus; as,

Θωρηχ' | σπως | Ἀχιλλευς.

Of this measure are the 1st, 2d, 6th, 7th, 8th, 10th, 12th, 15th odes of Anacreon, in the *Collectanea Græca Minora*.

There is another measure, which is often used by Anacreon, consisting of a pyrrhic, two trochees, and a spondee; as,

Μεσολυκτιοις ποθ' | ὠραις.

Of this measure are the 3d, 4th, 9th, 11th, 13th, 14th odes of Anacreon.

Two vowels are often contracted in scanning into one; as,

Μενιν ἀειδε θεα Πηληγιαδεω Ἀχιλλης.†

* This is called *synecphonesis*.

† For a fuller account of metre, see Wilson or Hermann.

VII.

PARTICLES.

The particles may be conveniently distributed into the following classes, viz: those which denote,

1. Certainty or confirmation; *ἤ*, certainly, truly; *μέντοι*, assuredly, indeed; *πᾶς*, altogether; *δή*, *μήν*, and *γέ*, which are thus distinguished. *Ἀή* strongly asserts what the speaker considers as *already* established; *μήν* goes on to press the assertion, without relaxing as to what has preceded; *γέ* asserts with a *limitation*, yielding as to the past or other things, but insisting upon this. Hence it is applied to an individual object or part, when considered in reference to a whole, or to a greater number; as *ἐγὼ γέ*, I for my part, or at least. Thus Plato says, "every where, *certainly*, (*δὴ*) men will maintain peace by means of laws." The other replies *πολλήν γέ* "much *at least*." Plato proceeds, "there being no contests among them, there *certainly* (*μήν*) is no danger, lest, &c." After interrogations following a negative reply of the opposite party, *μήν* signifies *then*; as, *τίς μήν*, who then?

To *δή* is joined *που*, (*δήπου*) denoting certainly, to wit; but in some cases the *που* which marks uncertainty, diminishes the force of *δή*, and the sense is *perhaps*.

2. Negation. This is expressed by *οὐ* and *μή* with their derivatives, but with this distinction in their use, that *οὐ* conveys a direct, independent negation; as, *οὐκ θέλω*, I will not; *οὐχ ἔστι*, is it not? thus representing things in their *actual* relations. *Μή* is joined to hypothetical and dependent propositions; as, *οὐκ λήψομαι, εἰ μή σὺ κελεύεις*, I will not receive it, unless you command me. It is, therefore, always used after *εἰ*, *ἤν*, *ἐάν*, *ὅταν*, *ἐπειδαν*, *ἕως*, and other words, which represent a thing not as actual, but conditional. To *ἐπεὶ* and *ἐπειδή*, *since*, *after that*, *οὐ* is joined, because an *actual* state of things is denoted by these words. With *ἵνα*, *ὥς*, *ὅφρα*, *ὅπως*, *ὥστε*, which denote *design*, and are conditional, *μή* is used.

In sentences expressing a wish, prayer, intention, prohibition, &c. some preceding clause may generally be supplied which shows their dependent character; and so likewise

particles. The strength of negation is increased by οὐδὲ ποτε and οὐδὲ πᾶποτε, the former extending the negation all time, both past and future; the latter limiting the negation to *past* time, by force of the included πω.

3. Specification, αἴτε, to wit, as, for example; ἀλλῶς καὶ, especially; μάλιστα δέ, above all.

4. Hypothesis or condition, εἰ and εἰάν, (ἤν, ἄν). The difference between these words may be thus stated. Εἰ joined to a condition which is merely *conceived of* as supposable, εἰάν looks forward to the supposed case, as about to be decided by the result. Thus εἰ εἰσι βωμοί, εἰσι καὶ θεοὶ if there are altars, there are also gods. Here the case is merely *supposed*, without assuming any thing as to the fact whether there are altars or not. Εἰάν ὅτι βωμοί, would denote, "if it should prove that there are altars," &c. ἵνα τοῦτο γινῆται denotes, "I make this supposition—whether be true or false, I do not assert;" εἰάν τοῦτο γένηται denote "I make this supposition—the result will show whether be correct or not." Εἰ, therefore, relates wholly to the intellectual conception, and εἰάν to our experience of the event.

5. Desire, εἴθε, Oh that! πῶς ἄν, would that!

6. Interrogation, ἄρα, is it that? ἤ, whether is it? losing its negative force, becomes a strong interrogation; ἀμὴ οἶσιν; dost thou suppose? μὲν compounded of μή and οὐ retains the force of both particles; "is it then?" πότε, when πῶς, how? οὐκοῦν, is it not then? The latter word frequently loses its interrogative character and denotes "therefore." To interrogations, the enclitic ποτε gives an air of surprise or admiration; as, τίς ποτε ἐστὶν οὗτος, who can this be?

7. Correspondence, μέν—δέ, on the one side—on the other; as, σὺ μὲν ἀκούεις, σὺ σὺνιης δέ, on the one hand you hear, but on the other you do not understand. In many cases μέν stands alone, without δέ, or δέ without μέν; but in such cases there seems to be an implied reference to the corresponding particle. In such cases, μέν is commonly rendered by *indeed*, and δέ by *but*.

8. Conjunction, καὶ and τέ, have the same relation to each other, as *et* and *que* in Latin; τέ—καί, signifies, "not only—but also."

9. Difference or contrast, ἀλλά, but, in many cases the *idea* to which ἀλλά is opposed, is not expressed in form, but is implied, or anticipated: δέ expresses opposition less

strongly than *ἀλλά*, and is often used merely as a particle of transition, where no other particle could be introduced; to avoid the entire want of connection between clauses or sentences. It is then rendered by *and* or *indeed*.

10. Uncertainty. An uncertain event may be either *possible*, or *dependent* on some other event, *likely* to take place, or highly *probable*. Possibility is expressed by *ἵσως*, dependence by *ἄν*, (poetic *ἢ* or *ἢν*,) verisimilitude by *πού*, probability by *τέ*. Each of these words might have its place, for example, in the following line.

σύν τε δὴ ἐρχομένῳ, καὶ ἵσως πρὸς τοῦ ἐνόησεν.

“When two are associated, one *perchance* sees more than the other.” Here possibility alone is asserted, without any opinion as to the fact. Had it been stated as a fact, no particle would have been used, but simply the words *πρὸς τοῦ ἐνόησεν*.

σύν τε δὴ ἐρχομένῳ, καὶ *κ*εν πρὸς τοῦ ἐνόησεν, signifies that one *may* or *might*, (as some event shall turn,) see more than the other. If that condition were taken away, and the event decided, the speaker would say, *παντὶ* πρὸς τοῦ ἐνόησεν, one, beyond all question, sees more than the other. *σύν τε δὴ ἐρχομένῳ, καὶ πού* πρὸς τοῦ ἐνόησεν, signifies, “it is *likely* that one, &c.,” the mind of the speaker *inclines* to that belief. Had the fact been certain, he would have said, *ἢ δὴ* πρὸς τοῦ ἐνόησεν, one *certainly* sees more than the other. Finally, the words actually used by the poet, *σύν τε δὴ ἐρχομένῳ, καὶ τε* πρὸς τοῦ ἐνόησεν, signify that when two are associated, one *most probably* sees more than the other; though not that the fact is necessarily so, which would be expressed by *ἀναγκαίως* πρὸς τοῦ ἐνόησεν.*

11. Disjunction of particulars, *ἢ—ἢ*, either—or; *ἀλλ’ ἢ—ἢ*, but either—or: hypothetical disjunction, *εἴτε—εἴτε*, whether this—or that: negative disjunction, *οὔτε—οὔτε*, neither—nor.

12. Exception, *πλὴν*, except; *εἰ μὴ, ἂν μὴ*, unless; *ἀλλ’ ἢ, unless*; *καὶ εἰ, καὶ*, unless, even if.

13. Comparison, *οὕτως*, thus; *εἵτε*, as; *ὥς*, (Ad.) as, so as, as if; *ὅπως*, as: *ὥς* gives strength to the superlative and sometimes to the positive; as, *ὥς τάχιστα*, as soon as possi-

* Hermann de particula *ἄν*.

ble ; ὥς ἀληθῶς, certainly. In some instances, ὥς is rendered by "about"; as, ὥς τεσσαράκοντα, about, i. e. (as it were) forty : ὧς, (with the accent,) is used by the poets for οὕτως, thus, and by prose writers in the phrases καὶ ὧς, and thus, οὐδ' ὧς, nor thus.

14. Reason or cause of a thing ; ἄτε from its appropriate sense of *specification*, is often used to specify the *cause* of any thing ; as, ἄτε οὐθενός ἐπιβάλλοντος, since or because (as it was the fact that) no one raised the price.

Ἐπεὶ, as an adverb, denotes, after, *when* ; and hence as a conjunction, *since, because*, and is used to explain something by adducing a *previous* and *actual* occurrence as the cause ; ἐπειδὴ (ἐπεὶ and δὴ) and ἐπειδήπερ, have the same meaning, slightly modified by the force of δὴ, since truly, &c. ; ἐπ' αὖν and ἐπειδ' αὖν, on the contrary, from the hypothetical force of the αὖν, refer to contingent events, and hence are joined only to the subjunctive. Before interrogations, ἐπεὶ has the sense of *for* ; as, ἐπεὶ πῶς αὖν διακρίνομεν αὐτό, for how should we distinguish it ? With imperatives, its causal signification is often opposed to something else, and hence it is rendered *for otherwise* ; as, ἐπεὶ εἰπέ, for otherwise tell me, &c.

Γάρ seems originally to have denoted. *in fact, truly*, and hence like the Latin *ergo*, (ἐργῶ, in fact,) to have been used to express some preceding, actual event as a cause. Very often that of which γάρ assigns the cause, is merely implied or hinted at, and must be supplied to show the force of γάρ ; thus, πῶς γὰρ τοὶ δώσουσι γέρας, "for how shall they give you a reward." Here it is assumed that the demand of At-rides *could not be complied with*, and the *reason* is given "for, &c." Hence also, to explain the use of γάρ, many small phrases are to be understood ; as, "no wonder," "I believe, &c." In the rapidity of thought, the reason of a thing is sometimes given, before the thing itself is mentioned, and then γάρ refers forward. Γάρ, likewise, like the Latin *nam*, is sometimes used merely to *introduce* a new train of thought, when the idea of cause can hardly be traced in the connection. Here it seems to have its original sense of *in fact*.

Ὅτε, where, as an adverb, denotes a definite *past* time, while ὅταν, (ὅτε αὖν,) from the force of the αὖν, denotes a definite *future* time. Ὅτε, from referring to a past act, is used to express the idea of a cause ; as, ὅτε ταῦτα οὕτως ἔχει,

since these things' are so. "Οπου, where, is an adverb of place, and is used like ὅτε, to denote a cause.

Οὕνεκα, (Οὕ ένεκα,) for which reason, since, because, τούνεκα is an epic form of the same word.

"Οτι is properly the neuter pronoun *that*. It has gained the signification of *because*, by the omission of some preceding clause like διὰ τούτο, to which it refers; as, ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, because ye are not of the world, i. e. διὰ τούτο, ὅτι, &c. on this account, *that* ye are not, &c. "Οτι like ὥς, strengthens the superlative; as, ὅτι τάχιστα, as speedily as possible; sometimes both are united in one word; as, σιγῇδιστα, the sweetest possible.

15. Final cause or end, ἵνα, that, in order that. Hence ἵνα τί, denotes, wherefore? i. e. in order that what? (should take place.) "Ινα is sometimes used in the sense of ὥστε, so that, denoting the result, but not an intention; as, ἦν παραπεκλυμμένον ἀπ' αὐτῶ, ἵνα μὴ αἰσθωνται αὐτό, it was covered from them, so that (not, in order that) they could not see it. "Ινα is often an adverb of place, *where*. "Οφρα, that, is used only by the poets.

Ἵς, that, in order that, is prefixed to the subjunctive, optative, or future indicative; and hence ὥς τί, why, i. e. that what? (may be done); ὥς is likewise used in the sense of ὥστε, so that, and has sometimes, though more rarely, the causal signification *for* or *since*. With the optative, it has the sense of, would God, or I could wish. "Ὅπως, that, in order that; ὅπως τί, why?

"Ὡστε has rarely the sense of the final cause, (in order that) but denotes the result, *so that*, and hence is frequently rendered by "therefore", and corresponds nearly to οὖν.

16. Inference or conclusion. Ἀρα, therefore, consequently, is used in the *successive* steps of a train of reasoning. In the rapidity of thought, the inference is sometimes made before the reason has been given. Its other uses will be given below.

Οὖν, wherefore, differs from αρα, in drawing the *final* conclusion, and bringing the subject to a close, in view of all that has been said. Its other uses will be given below.

Οὐκοῦν is properly a negative inference, "it is not therefore so;" but often loses its character of negation, and denotes, "therefore."

Τοι signifies the same as τούτῳ, for this thing, for this rea-

son, therefore. *Τοιγαρ* is compounded of *τοι*, *γε*, and *ἄρα*, the first of which assigns a reason, the second considers it individually,* and the third draws the inference; when *οὖν* is added (*τοιγαροῦν*) the *οὖν* brings the whole to a conclusion, and applies it to the case in hand; “wherefore, since these things, they are so.”

Νῦν or *νῦν*, like *now* in English, properly denotes time, and is used, chiefly by the poets, as a particle of inference.

Τοίνυν, therefore, *now therefore*, much the same with *οὖν*.

17. Indefiniteness. *Ποτε* joined to indefinites either adds, like *cunque* in Latin, to their indefinite character; as, *ὅποια ποτ' ἐστὶν αὐτῇ*, of what kind soever it may be; or in case of doubt shows the interest and anxiety of the speaker: as, *εἰπέ μοι, τίνος ποτ' ἐ*; tell me, whose then is it?

Περ renders words more indefinite; as, *ὅστις περ ᾔν*, what person soever it might be.

18. Concession, *καίτοι*, *καίπερ*, *καἶν*, although, even, if, *ὅμως*, *ἔμπης*, notwithstanding, *μέν*, indeed, *περ*, however, although.

When two or more particles are joined together, the appropriate force of each may commonly be traced. Thus, in *ἐπεὶ τοι γε*, the *ἐπεὶ* expresses a cause, the *τοι* confirms or strengthens it, and the *γε* urges it in the existing case.

In a number of these particles there is a variety of usage, which requires a more minute consideration.

* *Ἄν* (poet. *κς* or *κεν*.) 1. Conditional. In this sense *ἄν* is an abbreviated form of *εἰάν*, *if*, and may commence a clause; as, *ἄν θεός θελήῃ*, if God will. In all its other senses *ἄν* is postpositive.

2. Indefinite. With indefinites, *ἄν* or *εἰάν* has the sense of the Latin *cunque*, soever; as, *τόν ἄν*, whoever, *ὅπου εἰάν*, wherever.

3. Contingent. In this, its appropriate sense, *ἄν* limits the verb to which it belongs by some *condition*, which either partly or entirely takes from that verb its direct affirmative power. With the *indicative*, imperfect, pluperfect, and aorists, it is rendered by *should*, *would*, *should have*, *would have*, &c. To the future it is sometimes joined, and seems to soften the decisiveness of the statement; as, *ὃ δὲ κς κς χολώσται. ὃν κς ἰκωμαι*, and he will perhaps be angry, to whom

* As in *ἵγως*, I for my part.

I may go. There is no certain evidence that it is ever used with the present.

To *infinitives* and *participles* it gives a contingent signification (commonly in the future,) which may be resolved by changing the verb or participle into the optative with $\alpha\upsilon$; as, $\text{o}\iota\omicron\upsilon\text{νται ἀναμάχεσθαι α}\nu\ \text{συμμάχους προσλάβοντες}$, they think they could retrieve themselves by gaining allies (for $\text{ἀναμαχέσαιντ' α}\nu, \text{εἰλάβοιεν.}$) $\text{τᾶλλα σιωπῶ, πόλλ' α}\nu\ \text{ἔχων εἰπεῖν}$, I omit the rest, *though* I have much to say.

With the *optative* and *subjunctive* it has the sense of may, might, could, would, &c.

4. Potential. In the past indic. it often expresses ability; as, $\text{ἔνθα δὴ ἔγνω α}\nu\ \text{τις, \&c.}$ then truly, any one could perceive, &c. With present actions, the optative with $\alpha\upsilon$ would be used.

5. Denoting habit. With the indicative, particularly in the imperfect tense, $\alpha\upsilon$ often denotes an habitual, or frequently repeated act. The English *would*, has precisely the same use; as, $\text{ἀπελυνόμενος δ' α}\nu\ \text{ἢ ἴς ἐπ' ἐτέρην}$, and riding away, he *would* go to another.

6. Denoting hesitation or modesty. The most positive statements often take $\alpha\upsilon$, expressing hesitation or modesty, by the contingent turn given to the sentence; as, $\text{οὐκ α}\nu\ \text{οἶδα}$, I (should) hardly know; $\text{ὥς α}\nu\ \text{μοι δόκη}$, as it seems (would seem) to me. When $\alpha\upsilon$ is repeated it may be used in different senses, or it may be repeated to impress more strongly the sense of the contingency.

$\alpha\upsilon\alpha$ properly signifies "in the nature or regular course of things." Hence it is used,

1. In drawing inferences; "consequently," "therefore."

2. To express certainty, as, $\text{ὥς α}\alpha\ \text{ἐφλυάρομεν}$, how truly, did we trifle. Sometimes ironically, as $\text{ὥς α}\alpha\ \text{ἐγώ}$, as if I forsooth, &c.

3. To denote what *naturally follows*, in the order of time or events; as, "when the tenth day appeared, $\text{τότ' α}\ \text{ὃ ἐξέφερον}$, then they *of course* bore away the body of Hector with tears."

4. In making *transitions* to what naturally follows in the progress of thought; $\text{ὥς ἔφατ', οἱ δ' α}\alpha\ \text{πάντες ἐπίαχον}$, thus he spoke, and they all then shouted applause. Hence $\alpha\alpha$ often begins a sentence with the signification of μὲν οὖν or μὲν δὴ *wherefore*, with reference to something which has gone before.

5. With *si*, *ἂν*, &c. to express a conjecture; as, *si ἄρα δύνονται*, if indeed (i. e. in the course of things) they can. In such cases *ἄρα* retains its appropriate meaning.

Γε, which confirms or urges the particular object in view ("at least," "certainly," "truly,") has sometimes the sense of *μάλιστα*, *chiefly*; and is used in interrogations, expressions of admiration, &c. to increase their force.

Γοῦν (*γε οὖν*) at least, even, for, yet.

Ἄη from *ἤδη* as an adverb signifies *now*. When joined to *νῦν* it denotes, in respect to present time, "this very moment;" as, *νῦν ἤδη μαχητέον*, we must fight this moment. In connection with verbs in the preterite, it denotes "just now;" as, *περὶ ὧν νῦν ἤδη Σωκράτης ἔλεγε*, of which Socrates was just now speaking. As a conjunction, it retains the sense of *now*,

1. In exhorting, as *λέγε δῆ*, come now, read.

2. In questions, indicating the earnestness of the speaker and his desire of an *immediate* answer, *τί δῆ*; Why, now? *τὰ ποῖα δῆ ταῦτα*; What now, are these?

3. In expressing admiration, when joined with *ποτε*, as *τί δῆποτε τούτων*; why, now, these?

4. In commencing a subject; as, *Ἦδε δῆ σκοπῶμεν αὐτό*, now, let us consider in this way.

5. In marking the successive stages of thought, as they rise one after another. In each of these *δῆ* signifies "now" or "truly," until at the last one, it signifies "finally," "chiefly," "above all." Hence it is often joined to superlatives; as, *μεγίστη δῆ*.

6. In confirming or strengthening affirmations. This is one of its most common uses.

7. In irony; as, *ὥς δῆ τοῦδ' ἔνεκα*, &c. as if truly for this reason Apollo had sent calamities upon us. *Ἀἷτα* has the same meaning with *δῆ*.

Οὖν, wherefore. 1. Draws an ultimate *conclusion*, in view of what has gone before.

2. *Commences* a paragraph or chapter, with some reference to what has preceded.

3. *Continues* or *resumes* a subject, after a digression or parenthesis.

4. Introduces a transition to some new subject.

5. Has an affirmative force, particularly in replies; as, *γίγνεται οὖν οὕτως*, it is certainly so. This affirmative force

Appendix—Peculiar Idioms.

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appears still more clearly in a sentence like this: *εἴτε μὴ γράψῃ, εἴτε οὐκ*, he either will not write, *or he will*.

PECULIAR IDIOMS.

Ἀμέλει signifies "take no heed," and hence, doubtless, certainly.

Ἀντὶ, ἀντιῇ, without *σύν*, signifies "together with," as, *δύω ἵπποι ἀντιοῖσιν ὄχεσθιν*, two horses *together with* the carriages.

Ἐνεκα often signifies "as far as depends upon;" as, "without the sun, *as far as depends upon* (*ἐνεκα*) the other heavenly bodies, it would be always night.

Ἐν τοῖς, before the superlative, signifies among all, before all: as, *ἐν τοῖς πρώτοι παρῆσαν οἱ Ἀθηναῖοι*, the Athenians were present first of all.

Ἐφ' ᾧ for *ἐπὶ τούτῳ ὡς*, and *ἐφ' ᾧ* for *ἐπὶ τούτῳ ὥστε*, signify "on condition that."

Ἐπειδή joined to *εὐθέως*, *πρῶτα*, or *τάχιστα*, signifies "at the moment."

Μόνον οὐκ, only not, i. e. almost: So, *ὅσον οὐ*, almost.

Περὶ πολλοῦ ἐστὶ μοι, or *περὶ πολλοῦ ποιοῦμαι*, or, *ἡγέομαι*, "it is of great importance to me."

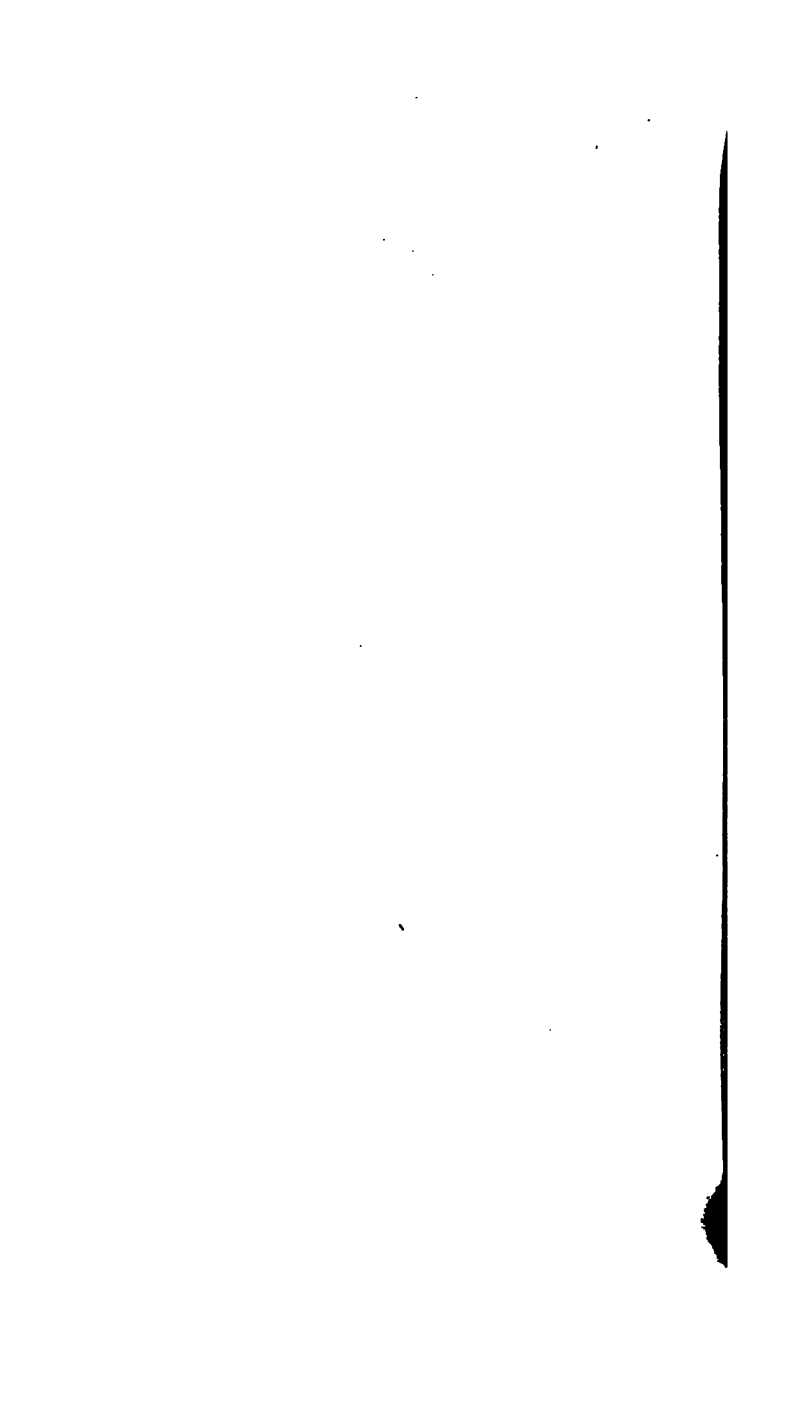
So on the contrary *περὶ μικροῦ*, &c.

Πολλοῦ δέω, "I am far from," "certainly not," *ὀλίγου δεῖ* "nearly," "almost." *Ὀλίγου* and *μικροῦ* have sometimes this sense when alone.

Ὡς ἔπος εἰπεῖν, so to speak.

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